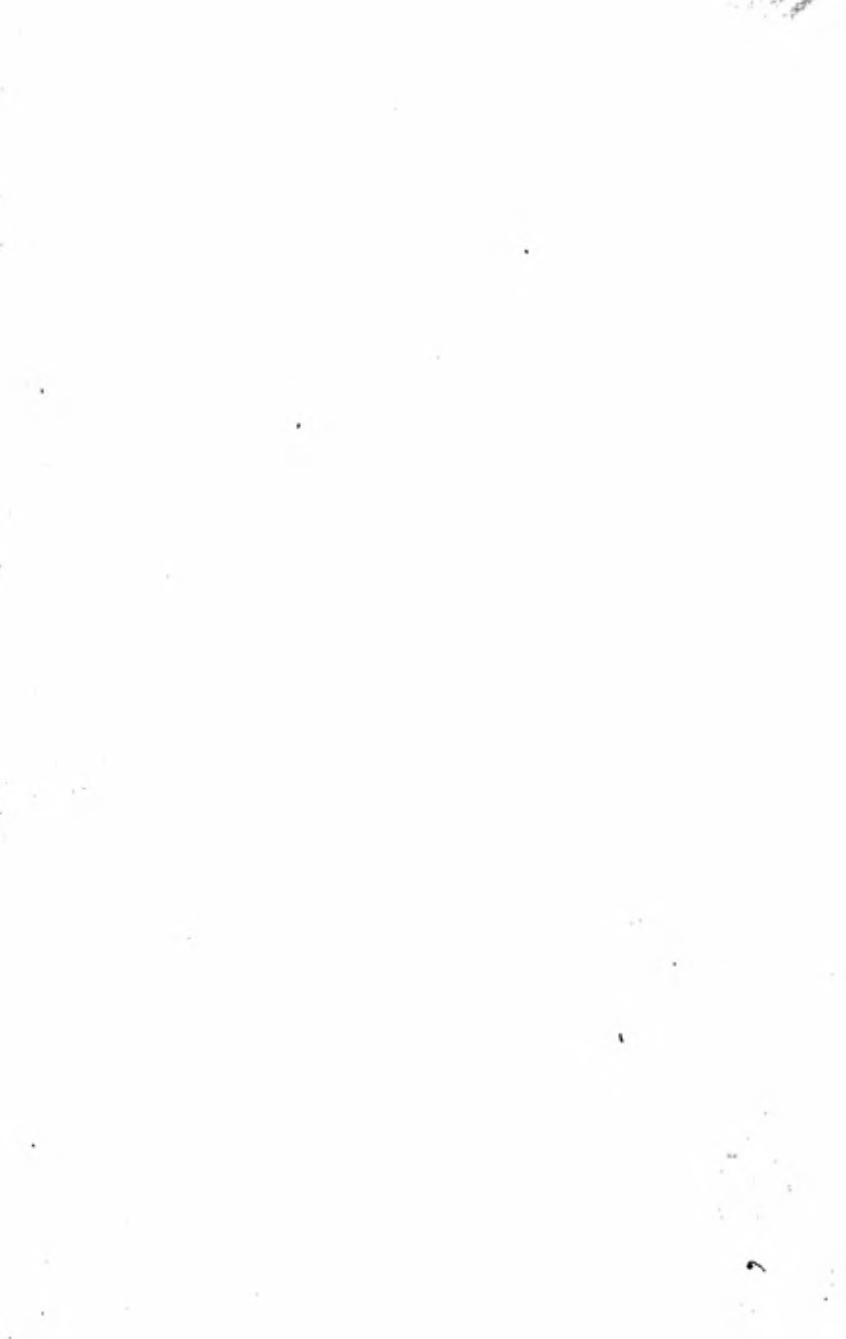


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EASY LESSONS
IN
EGYPTIAN HIEROGLYPHICS

PUBLISHERS' NOTE.

IN the year 1894 Dr. Wallis Budge prepared for Messrs. Kegan Paul, Trench, Trübner & Co. an elementary work on the Egyptian language, entitled "First Steps in Egyptian", and two years later the companion volume, "An Egyptian Reading Book," with transliterations of all the texts printed in it, and a full vocabulary. The success of these works proved that they had helped to satisfy a want long felt by students of the Egyptian language, and as a similar want existed among students of the languages written in the cuneiform character, Mr. L. W. King, of the British Museum, prepared, on the same lines as the two books mentioned above, an elementary work on the Assyrian and Babylonian languages ("First Steps in Assyrian"), which appeared in 1898. These works, however, dealt mainly with the philological branch of Egyptology and Assyriology, and it was impossible in the space allowed to explain much that needed explanation in the other branches of these subjects—that is to say, matters relating to the archaeology, history, religion, etc., of the Egyptians, Assyrians, and Babylonians. In answer to the numerous requests which have been made, a series of short, popular handbooks, on the most important branches of Egyptology and Assyriology have been prepared, and it is hoped that these will serve as introductions to the larger works on these subjects. The present is the third volume of the series, and the succeeding volumes will be published at short intervals, and at moderate prices.

Books on Egypt and Chaldaea

EASY LESSONS
IN
EGYPTIAN HIEROGLYPHICS

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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
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TO WHOSE SKILL AND KINDNESS

MY EYESIGHT OWES SO MUCH.



PREFACE.

THIS little book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and has been prepared in answer to many requests made both in Egypt and in England. It contains a short account of the decipherment of Egyptian hieroglyphics, and a sketch of the hieroglyphic system of writing and of the general principles which underlie the use of picture signs to express thought. The main facts of Egyptian grammar are given in a series of short chapters, and these are illustrated by numerous brief extracts from hieroglyphic texts ; each extract is printed in hieroglyphic type and is accompanied by a transliteration and translation. Following the example of the early Egyptologists it has been thought better to multiply extracts from texts rather than to heap up a large number of grammatical details without supplying the beginner with the means of examining their application. In the limits of the following pages

it would be impossible to treat Egyptian grammar at any length, while the discussion of details would be quite out of place. The chief object has been to make the beginner familiar with the most common signs and words, so that he may, whilst puzzling out the extracts from texts quoted in illustration of grammatical facts, be able to attack the longer connected texts given in my "First Steps in Egyptian" and in my "Egyptian Reading Book".

Included in this book is a lengthy list of hieroglyphic characters with their values both as phonetics and ideograms. Some of the characters have not yet been satisfactorily identified and the correctness of the positions of these is, in consequence, doubtful; but it has been thought best to follow both the classification, even when wrong, and the numbering of the characters which are found in the list of "Hieroglyphen" printed by Herr Adolf Holzhausen of Vienna.

E. A. WALLIS BUDGE.

LONDON,

September 20th, 1899.

CONTENTS.

CHAPTER	PAGE
I. HIEROGLYPHIC WRITING	1
II. THE ROSETTA STONE AND THE DECIPHERMENT OF HIERO- OLYTHICS	18
III. HIEROOLYPHICS AS IDEOGRAPHS, PHONETICS AND DETER- MINATIVES	28
IV. A SELECTION OF HIEROGLYPHIC CHARACTERS WITH THEIR PHONETIC VALUES, ETC.	43
V. PRONOUNS AND PRONOMINAL SUFFIXES	93
VI. NOUNS	105
VII. THE ARTICLE	112
VIII. ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.	123
IX. THE VERB	141
X. ADVERBS, PREPOSITIONS (SIMPLE AND COMPOUND), ETC.	155
XI. CONJUNCTIONS AND PARTICLES	192
XII. EXTRACTS FOR READER	212—246
1. INSCRIPTION OF PEPI I	212
2. GENERAL STELE OF PANHESEI	215
3. INSCRIPTION OF ANEDNI	223
4. TEXT FROM THE CXXVTH CHAPTER OF THE BOOK OF THE DEAD	226




CHAPTER I.

HIEROGLYPHIC WRITING.















THE ancient Egyptians expressed their ideas in writing by means of a large number of picture signs which are commonly called Hieroglyphics. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about B. C. 100, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and the evidence on this point now accumulating indicates that it was brought there by certain invaders who came from north-east or central Asia; they settled down in the valley of the Nile at some place between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast

of the Mediterranean to the most southern portion of the Island of Meroë, that is to say, over a tract of country more than 2000 miles long. A remarkable peculiarity of Egyptian hieroglyphics is the slight modification of form which they suffered during a period of thousands of years, a fact due, no doubt, partly to the material upon which the Egyptians inscribed them, and partly to a conservatism begotten of religious convictions. The Babylonian and Chinese picture characters became modified at so early a period that some thousands of years before Christ, their original forms were lost. This reference to the modified forms of hieroglyphics brings us at once to the mention of the various ways in which they were written in Egypt, *i. e.*, to the three different kinds of Egyptian writing.

The oldest form of writing is the hieroglyphic, in which the various objects, animate and inanimate, for which the characters stand are depicted as accurately as possible. The following titles of one Ptah-hetep, who lived at the period of the rise of the IVth dynasty will explain this; by the side of each hieroglyphic is its description.

- | | | | |
|---|-----------------|---|---|
| { | 1. ¹ |  | a mouth |
| | 2. |  | a door made of plauks of wood fastened together by three cross-pieces |
| | 3. |  | the fore-arm and band |

¹ The brackets shew the letters which, when taken together, form words.

- 4.  a lion's head and one fore paw stretched out
- 5.  see No. 3
- 6.  doorway surmounted by cornice of small serpents
- 7.  a jaekal
- 8.  a kind of water fowl
- 9.  an owl
- 10.  a growing plant
- 11.  a cake
- 12.  a reed to which is tied a scribe's writing tablet or palette, having two hollows in it for red and black ink
- 13.  see No. 9
- 14.  see No. 1
- 15.  the breast of a man with the two arms stretched out
- 16.  see No. 11
- 17.  a seated man holding a basket upon his head.

In the above examples of picture signs the objects which they represent are tolerably evident, but a large number of hieroglyphics do not so easily lend themselves to identification. Hieroglyphics were cut in stone, wood, and other materials with marvellous accuracy, at depths varying from $\frac{1}{16}$ of an inch to 1 inch; the details of the objects represented were given either by cutting or by painting in colours. In the earliest times the mason must have found it easier to cut characters into the stone than to sculpture them in relief; but it is probable that the idea of preserving carefully what had been inscribed also entered his mind, for frequently when the surface outline of a character has been destroyed sufficient traces remain in the incuse portion of it for purposes of identification. Speaking generally, celestial objects are coloured blue, as also are metal vessels and instruments; animals, birds, and reptiles are painted as far as possible to represent their natural colours; the Egyptian man is painted red, and the woman yellow or a pinky-brown colour; and so on. But though in some cases the artist endeavoured to make each picture sign an exact representation of the original object in respect of shape or form and colour, with the result that the simplest inscription became a splendid piece of ornamentation in which the most vivid colours blended harmoniously, in the majority of painted texts which have been preserved to us the artists have not been consistent in the colouring.

of their signs. Frequently the same tints of a colour are not used for the same picture, an entirely different colour being often employed; and it is hard not to think that the artist or scribe, having come to the end of the palette which should have been employed for one class of hieroglyphics, frequently made use of that which should have been reserved for another. It has been said that many of the objects which are represented by picture signs may be identified by means of the colours with which they are painted, and this is, no doubt, partly true; but the inconsistency of the Egyptian artist often does away entirely with the value of the colour as a means of identification.

Picture signs or hieroglyphics were employed for religious and state purposes from the earliest to the latest times, and it is astonishing to contemplate the labour which must have been expended by the mason in cutting an inscription of any great length, if every character was well and truly made. Side by side with cutters in stone carvers in wood must have existed, and for a proof of the skill which the latter class of handicraftsmen possessed at a time which must be well nigh pre-dynastic, the reader is referred to the beautiful panels in the Gizeh Museum which have been published by Mariette.¹ The hieroglyphics and figures of the deceased are in relief, and are most delicately and beautifully executed;

¹ See *Les Mastaba de l'Ancien Empire*. Paris, 1882, p. 74 ff.

but the unusual grouping of the characters proves that they belong to a period when as yet dividing lines for facilitating the reading of the texts had not been introduced. These panels cannot belong to a period later than the IIIrd, and they are probably earlier than the Ist dynasty. Inscriptions in stone and wood were cut with copper or bronze and iron chisels. But the Egyptians must have had need to employ their hieroglyphics for other purposes than inscriptions which were intended to remain in one place, and the official documents of state, not to mention the correspondence of the people, cannot have been written upon stone or wood. At a very early date the papyrus plant¹ was made into a sort of paper upon which were written drafts of texts which the mason had to cut in stone, official documents, letters, etc. The stalk of this plant, which grew to the height of twelve or fifteen feet, was triangular, and was about six inches in diameter in its thickest part. The outer rind was removed from it, and the stalk was divided into layers with a flat needle; these layers were laid upon a board, side by side, and upon these another series of layers was laid in a horizontal direction, and a thin solution of gum was then run between them, after which both series of layers were pressed and dried. The number of such sheets joined together depended upon the length of the roll required. The papyrus rolls which have come

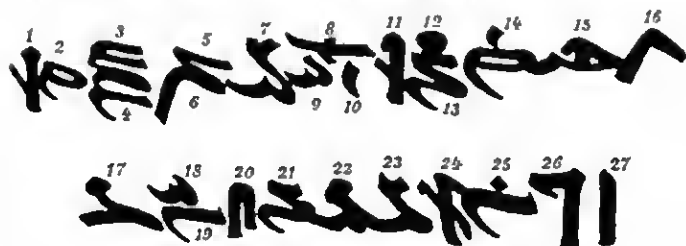
¹ *Byblus hieraticus*, or *Cyperus papyrus*.

down to us vary greatly in length and width; the finest Theban papyri are about seventeen inches wide, and the longest roll yet discovered is the great Papyrus of Rameses III,¹ which measures one hundred and thirty-five feet in length. On such rolls of papyrus the Egyptians wrote with a reed, about ten inches long and one eighth of an inch in diameter, the end of which was bruised to make the fibres flexible, and not cut; the ink was made of vegetable substances, or of coloured earths mixed with gum and water.





















Now it is evident that the hieroglyphics traced in outline upon papyrus with a comparatively blunt reed can never have had the clearness and sharp outlines of those cut with metal chisels in a hard substance; it is also evident that the increased speed at which government orders and letters would have to be written would cause the scribe, unconsciously at first, to abbreviate and modify the picture signs, until at length only the most salient characteristics of each remained. And this is exactly what happened. Little by little the hieroglyphics lost much of their pictorial character, and degenerated into a series of signs which went to form the cursive writing called Hieratic. It was used extensively by the priests in copying literary works in all periods, and though it occupied originally a subordinate position in respect of hieroglyphics, especially as regards religious texts, it at length became equal in

¹ Harris Papyrus, No. 1. British Museum, No. 9999.

importance to hieroglyphic writing. The following example of hieratic writing is taken from the Prisse Papyrus upon which at a period about B. C. 2600 two texts, containing moral precepts which were composed about one thousand years earlier, were written.



Now if we transcribe these into hieroglyphics we obtain the following:—

- | | |
|--|--|
| 1.  a reed | 11.  see No. 1 |
| 2.  a mouth | 12.  a knee bone (?) |
| 3.  a hare | 13.  see No. 2. |
| 4.  the wavy surface
of water | 14.  a roll of papyrus
tied up |
| 5.  see No. 4 | 15.  an eye |
| 6.  a kind of vessel | 16.  see No. 6 |
| 7.  an owl | 17.  a goose |
| 8.  a bolt of a door | 18.  see No. 9 |
| 9.  a seated figure
of a man | 19.  see No. 4 |
| 10. a stroke written
to make the word
symmetrical | 20.  a chair back |
| | 21.  a sickle |

22.  an eagle

25.  see No. 14

23.  see No. 7

26.  nn axe

24.  a tree

27. | see No. 10.

On comparing the above hieroglyphies with their hieratic equivalents it will be seen that only long practice would enable the reader to identify quickly the abbreviated characters which he had before him; the above specimen of hieratic is, however, well written and is relatively easy to read. In the later times, i. e., about B. C. 900, the scribes invented a series of purely arbitrary or conventional modifications of the hieratic characters and so a new style of writing, called *Enchorial* or *Demotic*, came into use; it was used chiefly for business or social purposes at first, but at length copies of the "Book of the Dead" and lengthy literary compositions were written in it. In the Ptolemaic period Demotic was considered to be of such importance that whenever the text of a royal decree was inscribed upon a stele which was to be set up in some public place and was intended to be read by the public in general, a version of the said decree, written in the Demotic character, was added. Famous examples of stelae inscribed in hieroglyphic, demotic, and Greek, are the Canopus Stone, set up at Canopus in the reign of Ptolemy III. Euergetes I. in the ninth year of his reign (B. C. 247—222), and the Rosetta

Stone set up at Rosetta, in the eighth year of the reign of Ptolemy V. Epiphanes (B. C. 205—182).

In all works on ancient Egyptian grammar the reader will find frequent reference to *Coptic*. The Coptic language is a dialect of Egyptian of which four or five varieties are known; its name is derived from the name of the old Egyptian city Qeht, through the Arabic *Qubṭ*, which in its turn was intended to represent the Gr. Αἰγύπτος. The dialect dates from the second century of our era, and the literature written in it is chiefly Christian. Curiously enough Coptic is written with the letters of the Greek alphabet, to which were added six characters, derived from the Demotic forms of ancient Egyptian hieroglyphics, to express sounds which were peculiar to the Egyptian language.

Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, and as we find that in inscriptions which are cut on the sides of a door they usually face inwards, i. e., towards the door, each group thus facing the other, the scribe and sculptor needed only to follow their own ideas in the arrangement and direction of the characters, or the dictates of symmetry. To ascertain the direction in which an inscription is to be read we must observe in which way the men, and birds, and animals face, and then

facing in the opposite direction, so that to read these now we must read from right to left (No. 3).



Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri dating from the XIIth dynasty the texts are arranged in short columns.

Before we pass to the consideration of the Egyptian Alphabet, syllabic signs, etc., it will be necessary to set forth briefly the means by which the power to read these was recovered, and to sketch the history of the decipherment of Egyptian hieroglyphics in connection with the **Rosetta Stone**.

CHAPTER II.

THE ROSETTA STONE AND THE DECIPHERMENT OF HIEROGLYPHICS.

The Rosetta Stone was found by a French artillery officer called Boussard, among the ruins of Fort Saint Julien, near the Rosetta mouth of the Nile, in 1799, but it subsequently came into the possession of the British Government at the capitulation of Alexandria. It now stands at the southern end of the great Egyptian Gallery in the British Museum. The top and right hand bottom corner of this remarkable object have been broken off, and at the present the texts inscribed upon it consist of fourteen lines of hieroglyphics, thirty-two lines of demotic, and fifty-four lines of Greek. It measures about 3 ft. 9 in. \times 2 ft. $4\frac{1}{2}$ in. \times 11 in. on the inscribed side.

The Rosetta Stone records that Ptolemy V. Epiphanes, king of Egypt from B. C. 205 to B. C. 182, conferred great benefits upon the priesthood, and set aside large revenues for the maintenance of the temples, and remitted the taxes due from the people at a period of

distress, and undertook and carried out certain costly engineering works in connection with the irrigation system of Egypt. In gratitude for these acts the priesthood convened a meeting at Memphis, and ordered that a statue of the king should be set up in every temple of Egypt, that a gilded wooden statue of the king placed in a gilded wooden shrine should be established in each temple, etc. ; and as a part of the great plan to do honour to the king it was ordered that a copy of the decree, inscribed on a basalt stela in hieroglyphic, demotic, and Greek characters, should be set up in each of the first, second, and third grade temples near the king's statue. The provisions of this decree were carried out in the eighth year of the king's reign, and the Rosetta Stone is one of the stelae which, presumably, were set up in the great temples throughout the length and breadth of the land. But the importance of the stone historically is very much less than its value philologically, for the decipherment of the Egyptian hieroglyphics is centred in it, and it formed the base of the work done by scholars in the past century which has resulted in the restoration of the ancient Egyptian language and literature.

It will be remembered that long before the close of the Roman rule in Egypt the hieroglyphic system of writing had fallen into disuse, and that its place had been taken by demotic, and by Coptic, that is to say, the Egyptian language written in Greek letters ; the widespread use of Greek and Latin among the govern-

ing and upper classes of Egypt also caused the disappearance of Egyptian as the language of state. The study of hieroglyphics was prosecuted by the priests in remote districts probably until the end of the Vth century of our era, but very little later the ancient inscriptions had become absolutely a dead letter, and until the beginning of the present century there was neither an Oriental nor a European who could either read or understand a hieroglyphic inscription. Many writers pretended to have found the key to the hieroglyphics, and many more professed, with a shameless impudence which it is hard to understand in these days, to translate the contents of the texts into a modern tongue. Foremost among such pretenders must be mentioned Athanasius Kircher who, in the XVIIth century, declared that he had found the key to the hieroglyphic inscriptions; the translations which he prints in his *Oedipus Aegyptiacus* are utter nonsense, but as they were put forth in a learned tongue many people at the time believed they were correct. More than half a century later the Comte de Pablin stated that an inscription at Denderah was only a translation of Psalm C., and some later writers believed that the Egyptian inscriptions contained Bible phrases and Hebrew compositions.¹ In the first half of the XVIIIth century Warburton appears to have divined the existence of alphabetic characters in Egyptian, and had he pos-

¹ See my *Mummy*, p. 126.




sessed the necessary linguistic training it is quite possible that he would have done some useful work in decipherment. Among those who worked on the right lines must be mentioned de Guignes, who proved the existence of groups of characters having determinatives, and Zoëga, who came to the conclusion that the hieroglyphics were letters, and what was very important, that the cartouches, *i. e.*, the ovals which occur in the inscriptions and are so called because they resemble cartridges, contained royal names.¹ In 1802 Akerhblad, in a letter to Silvestre de Sacy, discussed the demotic inscription on the Rosetta Stone, and published an alphabet of the characters. But Akerhblad never received the credit which was his due for this work, for although it will be found, on comparing Young's "Supposed Enochial Alphabet" printed in 1818 with that of Akerhblad printed in 1802, that *fourteen* of the characters are identical in both alphabets, no credit is given to him by Young. Further, if Champollion's alphabet, published in his *Lettre à M. Dacier*, Paris, 1822, be compared with that of Akerhblad, sixteen of the characters will be found to be identical; yet Champollion, like Young, seemed to be oblivious of the fact.

With the work of Young and Champollion we reach firm ground. A great deal has been written about the merits of Young as a decipherer of the Egyptian hiero-

¹ *De Usu et Origine Obeliscorum*, Rome, 1797, p. 465.

glyphics, and he has been both over-praised and over-blamed. He was undoubtedly a very clever man and a great linguist, even though he lacked the special training in Coptic which his great rival Champollion possessed. In spite of this, however, he identified correctly the names of six gods, and those of Ptolemy and Berenico; he also made out the true meanings of several ideographs, the true values of six letters¹ of the alphabet, and the correct consonantal values of three² more. This he did some years before Champollion published his Egyptian alphabet, and as priority of publication (as the late Sir Henry Rawlinson found it necessary to say with reference to his own work on cuneiform decipherment) must be accepted as indicating priority of discovery, credit should be given to Young for at least this contribution towards the decipherment. No one who has taken the pains to read the literature on the subject will attempt to claim for Young that the value of his work was equal to that of Champollion, for the system of the latter scholar was eminently scientific, and his knowledge of Coptic was wonderful, considering the period when he lived. Besides this the quality of his hieroglyphic work was so good, and the amount of it which he did so great, that in those respects the two rivals ought not to be compared. He certainly knew of Young's results, and the admission by him

¹ I. e.,  i,  m,  n,  p,  f,  t.

² I. e.,  d,  n,  t.

that they existed would have satisfied Young's friends, and in no way diminished his own merit and glory.

In the year 1815 Mr. J. W. Bankes discovered on the Island of Philae a red granito obelisk and pedestal which were afterwards removed at his expense by G. Belzoni and set up at Kingston Hall in Dorsetshire. The obelisk is inscribed with one column of hieroglyphics on each side, and the pedestal with twenty-four lines of Greek. In 1822 Champollion published an account of this monument in the *Revue encyclopédique* for March, and discussed the hieroglyphic and Greek inscriptions upon it. The Greek inscription had reference to a petition of the priests of Philae made to Ptolemy, and his wife Kleopatra, and his sister also called Kleopatra, and these names of course occur in it. Champollion argued that if the hieroglyphic inscription has the same meaning as the Greek, these names must also occur in it. Now the only name found on the Rosetta Stone is that of Ptolemy which is, of course, contained in a cartouche, and when Champollion examined the hieroglyphic inscription on the Philae obelisk, he not only found the royal names there, enclosed in cartouches, but also that one of them was identical with that which he knew from the Greek of the Rosetta Stone to be that of Ptolemy. He was certain that this name was that of Ptolemy, because in the Demotic inscription on the Rosetta Stone the group of characters which formed the name occurred over and over again, and in the places where, according to the Greek, they ought

to occur. But on the Philæ Obelisk the name Kleopatra is mentioned, and in both of the names of Ptolemy and Kleopatra the same letters occur, that is to say L and P; if we can identify the letter P we shall not only have gained a letter, but be able to say at which end of the cartouches the names begin. Now writing down the names of Ptolemy and Kleopatra as they usually occur in hieroglyphics we have :—

Ptolemy 

Kleopatra 

Let us however break the names up a little more and arrange the letters under numbers thus :—

Ptolemy.

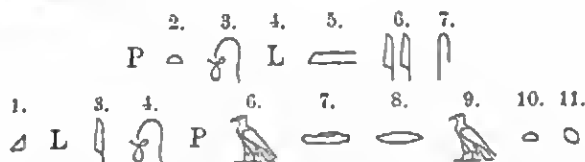
1.	2.	3.	4.	5.	6.	7.
□	⌒	∪	𐦡	—	||	|

Kleopatra.

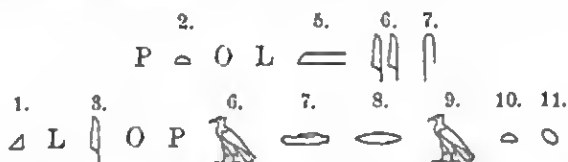
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
△	𐦡	|	∪	□	𐦡	—	—	𐦡	⌒	○

We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too that letter No. 2

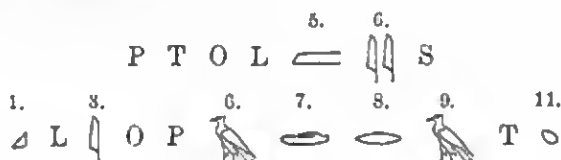
in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—











As only one of the names begin with P, that which begins with that letter must be Ptolemy. Now letter No. 4 in one name, and letter No. 3 in the other are identical, and also judging by their position we may assign it in each name the value of some vowel sound like O, and thus get :—












But the letter between P and O in Ptolemy must be T, and as the name ends in Greek with S, the last letter in hieroglyphics must be S, so we may now write down the names thus :—











Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that instead of the letter  we sometimes have the letter  which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that  = A; the initial letter must, of course, be K. We may now write the names thus :—

				5.	6.	
P	T	O	L			S
	3.			8.		11.
K	L		O	P	A	T  A T 





The sign  (No. 3) in the name Kleopatra represents some vowel sound like E, and this sign doubled (No. 6) represents the vowels AI in the name Ptolemaios; but as  represent EE, or Ī, that is to say I pronounced in the Continental fashion, the O of the Greek form has no equivalent in hieroglyphics. That leaves us only the signs ,  and  to find values for. Young had proved that the signs  always occurred at the ends of the names of goddesses, and that it was a feminine termination; as the Greek kings and queens of Egypt were honoured as deities, this termination was added to the names of royal ladies also. This disposes of the sign , and the letters  (No. 5) and  (No. 8) can be nothing else but M and R. So we may now write :—










P T O L M I S, *i. e.*, Ptolemy,

K L E O P A T R A, *i. e.*, Kleopatra.

Now a common title of the Roman Emperors was
 1. 2. 3. 4. 5.
 written hieroglyphically . We
 know that  = I,  = S, and  = R; and as  is used as a variant for the first sign in the name of
 Kleopatra given above,  must be K also. The last
 sign  is interchanged with , and we may thus
 write under the hieroglyphics the values as follows:—

    
 K I S R S





that is to say *Kaisar* or Caesar. From the different
 ways in which the name of Ptolemy is written we learn
 that  = U, and that @ has also the same value,
 and that  has the same value as , i. e., M, is also
 apparent. Now we may consider a common Greek name
 which is written in hieroglyphics ;
 we may break it up thus:—

1. 2. 3. 4. 5. 6. 7. 8. 9.
        

Of these characters we have already identified Nos. 2,
 3, 5, 7, 8 and 9, and from the two last we know that
 we are dealing with the name of a royal lady. But
 there is also another common Greek name which may
 be written out in this form:—

1. 2. 3. 4. 5. 6. 7. 8.
       

and we see at a glance that the only letter that we

have not met with before is . Reading the values of this last group of signs we get E R (or L) K S T R (or L) S, which can be nothing else but Eleks-ntrs or "Alexander"; thus we find that  = N. Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T ; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign  = B, and that No. 6 sign  = K. From other Greek and Latin titles and names we may obtain the values of many other letters and syllables, as will be seen from the following :—

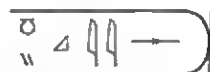
1.  | P.H.I.U.L.I.U.P.U
(or UA).S., *i. e.*, Philip.
2.  | P.I.L.A.T.R.A., *i. e.*,
Philotera.
3.  | B.A.R.N.I.K.T., *i. e.*, Berenice.
4.  | A.R.R.S.N.A.T., *i. e.*,
Arsinoë.
-  | A.R.S.I.N.A.I., *i. e.*,
Arsinoë.
5.  | T.R.A.P.N.T., *i. e.*, Tryphaena.
6.  | T.BA.R.I.S.K.I.S.R.
S., *i. e.*, Tiberius Caesar.

7. 
K-A-I-S K-A-I-S-R-S K-R-M-

i. e., Gaius


Caesar

Germ-




NI-K-I-S

anicus.

8. 
K-L-UT-S T-I-BA-R-SA

i. e., Claudius

Tiberius.

9. 
A-U-TU-K-R-T-R K-I-S-R-S

i. e., Autocrator

Caesar.



T-A-T-A-S


A-R-I-S

A-T-R-I-N-S

Titus

Aelius

























Hadrianus.


10. 
A-U-R-L A-I-S AN-TA-N-I-N-S

i. e., Aurelius

Antoninus.

In the Ptolemaic and Roman times the titles of the kings or emperors were often included in the cartouches, and from some of these Champollion derived

n number of letters for his Egyptian alphabet. Thus many kings call themselves   , and  , which appellations were known to mean "Of Ptah beloved" and "living ever". Now in the first of these   we know, from the names which we have read above, that the first two signs are P and T, i. e., the first two letters of the name Ptah; the third sign  must then have the value of H or of some sound like it. If these three signs  form the name of Ptah, then the fourth sign  must mean "beloved". Now as Coptic is only a dialect of Egyptian written in Greek letters we may obtain some help from it as Champollion did; and as we find in that dialect that the ordinary words for "to love" are *mei* and *mere*, we may apply one or other of these values to the sign . In the same way, by comparing variant texts, it was found that  was what is called an ideograph meaning "life", or "to live"; now the Coptic word for "life" or "to live", is *ankh*, so the pronunciation of the hieroglyphic sign must be something like it. We find also that the variant spellings of  give us  , and as we already know that  = N, the third sign  must be KH; incidentally, too, we discover that  has the syllabic value of *ankh*, and that the *a* has become *o* in Coptic. If, in the appellation  , i. e., "living ever",  means "life", it is clear that  must mean "ever". Of the three signs which form the word we already know the last two,  and , for we have













seen the first in the name Ptolemy, and the second in the name Antouinus, where they have the values of T and TA respectively. Now it was found by comparing certain words written in hieroglyphies with their equivalents in Coptic that the third sign  was the equivalent of a letter in the Coptic alphabet which we may transliterate by TCH, i. e., the sound which c has before i in Italian. Further investigations carried on in the same way enabled Champollion and his followers to deduce the syllabic values of the other signs, and at length to compile a classified syllahary. We may now collect the letters which we have gathered together from the titles and names of the Greek and Roman rulers of Egypt in a tabular form thus:—

	A		H
	A or E		H
	Ā		KH
	or ʾ I		or S
	or @ or  O or U		T
	B		T
	P		T
	or  M		TCH
	or  N		K
	or  R		K
			K

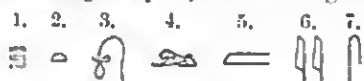
It will be noticed that we have three different kinds of the K sound, three of the T sound, two of the H sound, and three A sounds. At the early date when the values of the hieroglyphics were first recovered it was not possible to decide the exact difference between the varieties of sounds which these letters represented ; but the reader will see from the alphabet on pp. 31, 32 the values which are generally assigned to them at the present time. It will be noticed, too, that among the letters of the Egyptian alphabet given above there are no equivalents for F and SH, but these will be found in the complete alphabet.

CHAPTER III.

HIEROGLYPHICS AS IDEOGRAPHS, PHONETICS, AND DETERMINATIVES.












Every hieroglyphic character is a picture of some object in nature, animate or inanimate, and in texts many of them are used in more than one way. The simplest use of hieroglyphics is, of course, as pictures, which we may see from the following:— a hare;  an eagle;  a duck;  a beetle;  a field with plants growing in it; * a star;  a twisted rope;  a comb;  a pyramid, and so on. But hieroglyphics may also represent *ideas*, *e. g.*,  a wall falling down sideways represents the idea of “falling”;  a hall in which deliberations by wise men were made represents the idea of “counsel”;  an axe represents the idea of a divine person or a god;  a musical instrument represents the idea of pleasure, happiness, joy, goodness, and the like. Such are called *ideographs*. Now every picture of every object must have had a name, or we may say that each picture was



a word-sign; a list of all these arranged in proper order would have made a dictionary in the earliest times. But let us suppose that at the period when these pictures were used as pictures only in Egypt, or wherever they first appeared, the king wished to put on record that an embassy from some such and such a neighbouring potentate had visited him with such and such an object, and that the chief of the embassy, who was called by such and such a name, had brought him rich presents from his master. Now the scribes of the period could, no doubt, have reduced to writing an account of the visit, without any very great difficulty, but when they came to recording the name of the distinguished visitor, or that of his master, they would not find this to be an easy matter. To have written down the name they would be obliged to make use of a number of hieroglyphics or picture characters which represented most closely the sound of the name of the envoy, without the least regard to their meaning as pictures, and, for the moment, the picture characters would have represented sounds only. The scribes must have done the same had they been ordered to make a list of the presents which the envoy had brought for their royal master. Passing over the evident anachronism let us call the envoy "Ptolemy", which name we may write, as in the preceding chapter, with the signs:—



Now No. 1 represents a door, No. 2 a cake, No. 3 a





















knotted rope, No. 4 a lion, No. 5 (uncertain), No. 6 two reeds, and No. 7 a chairback ; but here each of these characters is employed for the sake of its *sound* only.

The need for characters which could be employed to express *sounds only* caused the Egyptians at a very early date to set aside a considerable number of picture signs for this purpose, and to these the name of *phonetics* has been given. Phonetic signs may be either *syllabic* or *alphabetic*, e. g.,  *peh*,  *mut*,  *maat*,  *xeper*, which are syllabic, and  *p*,  *b*,  *m*,  *r*,  *k*, which are alphabetic. Now the five alphabetic signs just quoted represent as pictures, a door, a foot and leg, an owl, a month, and a vessel respectively, and each of these objects no doubt had a name ; but the question naturally arises how they came to represent single letters ? It seems that the sound of the *first letter* in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus the first character  *P*, represents a door made of a number of planks of wood upon which three cross-pieces are nailed. There is no word in Egyptian for door, at all events in common use, which begins with *P*, but, as in Hebrew, the word for door must be connected with the root "to open" ; now the Egyptian word for "to open" is  *pt[a]h*, and as we know that the first character in that word has the sound of *P* and of no other letter, we may reasonably assume that the Egyptian word for "door" began with *P*. The third

character  M represents the horned owl, the name of which is preserved for us in the Coptic word *mûlotch* (ⲙⲟⲩⲗⲟⲩⲥ); the first letter of this word begins with M, and therefore the phonetic value of  is M. In the same way the other letters of the Egyptian alphabet were derived, though it is not always possible to say what the word-value of a character was originally. In many cases it is not easy to find the word-values of an alphabetic sign, even by reference to Coptic, a fact which seems to indicate that the alphabetic characters were developed from word-values so long ago that the word-values themselves have passed out of the written language. Already in the earliest dynastic inscriptions known to us hieroglyphic characters are used as pictures, ideographs and phonetics side by side, which proves that these distinctions must have been invented in pre-dynastic times.

The Egyptian alphabet is as follows:—

	A (ⲁ)		F (ⲉ)
	Ā (ⲁ̄)	 or 	M (ⲙ)
	Ā (ⲁ̄)	 or 	N (ⲛ)
 or 	I (ⲓ)	 or 	R and L (ⲣ, Ⲍ)
 or 	U (ⲓ)		H (ⲕ)
	B (ⲃ)		H (ⲕ)
	P (ⲑ)		KH (ⲕ) (Arab. خ)

	S	()		K	()
	S	()		T	()
	SHI (S)	()		T	()
	K	()		TH (0)	()
	Q	()		TCH (T')	()














The Egyptian alphabet has a great deal in common with the Hebrew and other Semitic dialects in respect of the guttural and other letters, peculiar to Oriental peoples, and therefore the Hebrew letters have been added to shew what I believe to be the general values of the alphabetic signs. It is hardly necessary to say that differences of opinion exist among scholars as to the method in which hieroglyphic characters should be transcribed into Roman letters, but this is not to be wondered at considering that the scientific study of Egyptian is only about eighty years old, and that the whole of the literature has not yet been published.

Some ideographs have more than one phonetic value, in which case they are called **polyphones**; and many ideographs representing entirely different objects have similar values, in which case they are called **homophones**.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs, which had




no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which are called **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all known hieroglyphic inscriptions not pre-dynastic contain them, and it seems as if they must have been the product of prehistoric times. They, however, occur less frequently in the texts of the earlier than of the later dynasties.









Determinatives may be divided into two groups; those which determine a single species, and those which determine a whole class. The following determinatives of classes should be carefully noted:—

Character	Determinative of	Character	Determinative of
1. 	to call, beckon	6.  or 	god, divine being or thing
2. 	man	7. 	goddess
3. 	to ent, think, speak, and of whatever is done with the mouth	8. 	tree
4. 	inertness, idleness	9. 	plant, flower
5. 	woman	10. 	earth, land
		11. 	road, to travel
		12. 	foreign land





Character	Determinative of	Character	Determinative of
13.	none	26.	fish
14.	water	27.	rain, storm
15.	house	28.	day, time
16.	to cut, slay	29.	village, town, city
17.	fire, to cook, burn	30.	stone
18.	smell (good or bad)	31.	metal
19.	to overthrow	32.	grain
20.	strength	33.	wood
21.	to walk, stand, and of actions performed with the legs	34.	wind, air
22.	flesh	35.	foreigner
23.	animal	36.	liquid, unguent
24.	bird	37.	abstract
25.	little, evil, bad	38.	crowd, collection of people
		39.	children.

A few words have no determinative, and need none, because their meaning was fixed at a very early period, and it was thought unnecessary to add any ; examples









of such are  *henā*¹ "with",  *ām* "in",  *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples :—

1.  *ām* to eat ; a picture of a man putting food into his mouth  is the determinative.
2.  *ānḫ* a flower ; the picture of a flower  is the determinative.
3.  *sma* to slay ; the picture of a knife  is the determinative, and indicates that the word *sma* means "knife", or that it refers to some action that is done with a knife.
4.  *ses* bolt ; the picture of the branch of a tree  is the determinative, and indicates that *ses* is an object made of wood.

Of words of one or more determinatives the following are examples :—

1.  *renpit* flowers ; the pictures of a flower in the bud , and a flower , are the determinatives ; the three strokes  are the sign of the plural.















¹ Strictly speaking there is no *e* in Egyptian, and it is added in the transliterations of hieroglyphic words in this book simply to enable the reader to pronounce them more easily.




2.  *Hap* god of the Nile ; the pictures of water enclosed by banks , and running water , and a god  are the determinatives.
3.  *nemmeh* poor folk ; the pictures of a child , and a man , and a woman  are the determinatives, and shew that the word *nemmeh* means a number of human beings, of both sexes, who are in the condition of helpless children.

Words may be spelt (1) with alphabetic characters wholly, or (2) with a mixture of alphabetic and syllabic characters ; examples of the first class are :—

	<i>sfent</i>	a knife
	<i>asfet</i>	wickedness
	<i>sat</i>	a book
	<i>uda</i>	a boat
	<i>heger</i>	to be hungry, hunger
	<i>semehi</i>	left hand side
	<i>seseš</i>	a sistrum.

And examples of the second class are:—

1.  *henkset* hair, in which  has by itself the value of *hen*; so the word might be written  or 
.
2.  *nehebet* neck, in which  has by itself the value of *neh*; so the word might be written  as well as .
3.  *rexit* men and women, in which  has by itself the value of *rexit*; thus in  the word is actually written twice, for  = .

In many words the last letter of the value of a syllabic sign is often written in order to guide the reader as to its pronounciation. Take the word . The ordinary value of  is *mester* "ear", but the  which follows it shews that the sign is in this word to be read *mesfer*, and the determinative indicates that the word means that which is smeared under the eye, or "eye-paint, stibium". For convenience' sake we may call such alphabetic helps to the reading of words phonetic complements. The following are additional examples, the phonetic complement being marked by an asterisk.




	<i>mester</i>	ear
	<i>hai</i>	rain
	<i>senar</i>	storm
	<i>merhu</i>	unguent
	<i>hememu</i>	mankind.

We may now take a short extract from the Tale of the Two Brothers, which will illustrate the use of alphabetic and syllabic characters and determinatives; the determinatives are marked by *, and the syllabic characters by †; the remaining signs are alphabetic. (N. B. There is no *e* in Egyptian.)








<i>un</i>	<i>an</i>	<i>paif</i>	<i>sen</i>	<i>aa</i>
		His	brother	clder
<i>xeperu</i>	<i>ma</i>	<i>abu</i>	<i>gematu</i>	<i>au-f</i>
became	like	panthers	southern.	He
<i>tat</i>	<i>temtu</i>	<i>paif</i>	<i>nui</i>	
made	sharp	his	dagger,	







 au-f her tātū-f em tēt-f un an
 he placed it in his hand.

 paif sen āa āhā en
 His brother elder stood






































 ha pa sbai paif
 behind the door of his










 āhait er xatbu paif
 stable to stab his








 sen šerāu em paif i em
 brother younger at his coming at

 ruha er tāt āq naif
 eventide to make to enter his

 āaut er pa āhut
 cattle into the stables.

zer ar pa Šu her hetep au-f

Now when the god Shu was setting he









her atep-f stimu neb

was loading himself with green herbs of all kinds
































en seyet em paif sexeru
 of the fields according to his habit


enti hru neb au-f her i au ta
 of day every, he was coming [home]. The


ah̄t h̄auti her āq er pa
 cow leading entered into the

ah̄ait au set her teṯ en
 stable, she her said to









pai-set saau mākuā paik
 her keeper, Verily thy
































sen āa āhā er hāt-tuk xeri

brother elder standeth in front of thee with











paif nui er xaibu - k

his dagger to stab thee;

ruā - k tu er - hāt - f un ān - f

run away from before him. He













her setem pa fet taif ūh

hearkened unto the speech of his cow
































hāuti āu ta ket-bā her āq

leading. The next entered, [and]

āu set her fet - bā - f em mūtet āuf

she was saying to him likewise. He









her ennu xeri pa sha en

looked under the door of

















CHAPTER IV.¹

















A SELECTION OF HIEROGLYPHIC CHARACTERS WITH THEIR PHONETIC VALUES, ETC.


















1. FIGURES OF MEN.


















	Phonetic value.	Meaning as ideogram or determinative.
1. 	<i>enen</i>	man standing with inactive arms and hands, submission
2. 	<i>ā</i>	to call, to invoke
3. 	<i>kes</i> (?)	man in beseeching attitude, propitiation
5. 	<i>tua</i>	} to pray, to praise, to adore, to entreat
6. 	<i>tua</i>	
7. 	<i>hen</i>	to praise
8. 	<i>qa, hāā</i>	to be high, to rejoice
9. 	<i>an</i>	man motioning something to go back, to retreat


















¹ The numbers and classification of characters are those given by Herr Adolf Holzhausen in his *Hieroglyphen*.



















- | | | | |
|-----|---|---------------|---|
| 10. |  | <i>ân</i> | } man calling after someone, to beck-on |
| 11. |  | <i>ân</i> | |
| 12. |  | — | sec No. 7 |
| 13. |  | — | see No. 10 |
| 14. |  | | man hailing some one |
| 15. |  | <i>âb</i> | to dance |
| 16. |  | <i>âb</i> | to dance |
| 17. |  | <i>âb</i> | to dance |
| 18. |  | <i>âb</i> | to dance |
| 19. |  | <i>kes</i> | man bowing, to pay homage |
| 20. |  | <i>kes</i> | man bowing, to pay homage |
| 21. |  | — | man running and stretching forward to reach something |
| 22. |  | } <i>sati</i> | to pour out water, to micturate |
| 23. |  | | |
| 24. |  | <i>heter</i> | two men grasping hands, friendship |
| 25. |  | <i>âmen</i> | a man turning his back, to hide, to conceal |




















26.  *nem* pygmy
27.  *tut, sūhu, qeres* image, figure, statue, mummy, transformed dead body
28.  *fetta* a dead body in the fold of a serpent
29.  *ur, ser* great, great man, prince, chief
30.  *āau, ten* man leaning on a staff, aged
31.  *next* man about to strike with a stick, strength
32.  — man stripping a branch
33.  *tua*
34.  *seher* to drive away
35.  *xexeb (?)* two men performing a ceremony (?)
36.  *sema (?)*
37.  *āhi* man holding an instrument
38.  — man holding an instrument
39.  — man about to perform a ceremony with two instruments
40.  *next* see No. 31
41.  — to play a harp

42.  — to plough
43.  *tā* to give a loaf of bread, to give
44.  *sa* to make an offering
45.  *nini* man performing an act of worship
46.  *ab* man throwing water over himself, a priest
47.  *sati, set* man sprinkling water, purity
48.  — a man skipping with a rope
49.  *χus* man building a wall, to build
50.  — man using a borer, to drill
51.  *qet* to build
52.  *fa, kat* a man with a load on his head, to bear, to carry, work
53.  *āχ* man supporting the whole sky, to stretch out
54.  *fa* to bear, to carry ; see No. 52
55.  *χesteb* man holding a pig by the tail.....
56.  *qes* } to bind together, to force something together
57.  *qes* }
58.  *heq* man holding the ? *heq* sceptre, prince, king

















59.  — prince, king
62.  — prince or king wearing White crown
63.  — prince or king wearing Red crown
65.  — prince or king wearing White and Red crowns
68.  *ur* }
 69.  *ur* } great man, prince
70.  *abi* prince, king
71.  *hen* a baby sucking its finger, child, young person
72.  *hen* a child
74.  *hen* a child wearing the Red crown
75.  *hen* a child wearing the disk and uraeus
76.  *messem*
78.  }
 79.  } *xefti* a man breaking in his head with an
 80.  } axe or stick, enemy, death, the dead
82.  *māsa* man armed with a bow and arrows, bowman, soldier
83.  *menf* man armed with shield and sword, bowman, soldier

- | | | | |
|------|---|------------------|--|
| 84. |  | — | man with his hands tied behind him, captive |
| 85. |  | — | man with his hands tied behind him, captive |
| 86. |  | — | man tied to a stake, captive |
| 87. |  | — | man tied by his neck to a stake |
| 88. |  | — | beheaded man tied by his neck to a stake |
| 89. |  | <i>sa, remt</i> | man kneeling on one knee |
| 90. |  | <i>à</i> | to cry out to, to invoke |
| 91. |  | <i>à</i> | man with his right hand to his mouth, determinative of all that is done with the mouth |
| 92. |  | <i>enen</i> | submission, inactivity |
| 93. |  | <i>hen</i> | to praise |
| 94. |  | <i>ʔua</i> | to pray, to praise, to adore, to entreat |
| 96. |  | <i>àmen</i> | to hide |
| 97. |  | — | to play a harp |
| 98. |  | <i>àuh, sur</i> | to give or offer a vessel of water to a god or man |
| 99. |  | <i>sa</i> | to make an offering |
| 100. |  | <i>àmen, hab</i> | man hiding himself, to hide, hidden |
| 101. |  | <i>ab</i> | man washing, clean, pure, priest |



















- | | | | |
|------|---|----------------|--|
| 102. |  | } <i>āh</i> | man washing. clean. pure. priest |
| 103. |  | | |
| 104. |  | | |
| 105. |  | <i>fa, kat</i> | man carrying a load; see No. 52 |
| 106. |  | <i>heh</i> | man wearing emblem of year, a large, indefinite number |
| 107. |  | <i>heh</i> | a god wearing the sun's disk and grasping a palm branch in each hand |
| 108. |  | — | to write |
| 110. |  | — | dead person who has obtained power in the next world |
| 111. |  | — | dead person, holy being |
| 112. |  | — | dead person, holy being |
| 113. |  | — | a sacred or divine person |
| 114. |  | — | a sacred or divine king |
| 115. |  | — | divine or sacred being holding the sceptre ? |
| 116. |  | — | divine or sacred being holding the sceptre ? |
| 117. |  | — | divine or sacred being holding the whip or flail  |
| 119. |  | — | divine or sacred being holding ? and  |


















- | | | | |
|------|---|--------------|--|
| 120. |  | — | king wearing the White crown and holding ? and  |
| 121. |  | — | king wearing the Red crown and holding ? and  |
| 123. |  | — | king wearing the Red and White crowns and holding ? |
| 124. |  | — | king wearing the Red and White crowns and holding ? |
| 125. |  | — | ibis-headed being, Thoth |
| 126. |  | \| | <i>sa</i> a sacred person holding a cord? |
| 127. |  | \| | <i>sa</i> a guardian? |
| 128. |  | <i>sa</i> | a watchman, to guard, to watch |
| 129. |  | — | } a sacred person, living or dead |
| 130. |  | — | |
| 131. |  | <i>seps</i> | a sacred person |
| 132. |  | <i>netem</i> | a person sitting in state |
| 133. |  | <i>xer</i> | to fall down |
| 134. |  | <i>mit</i> | a dead person |
| 135. |  | <i>meh</i> | to swim |
| 136. |  | } | <i>neb</i> a man swimming, to swim |
| 137. |  | | |


















2. FIGURES OF WOMEN.






- | | | | |
|-----|---|------------------|---|
| 1. |  | <i>heter</i> | two women grasping hands,
friendship |
| 3. |  | <i>hehem</i> | woman beating a tambourine, to
rejoice |
| 4. |  | <i>heb</i> | to bend, to bow |
| 5. |  | <i>Nut</i> | the goddess Nut, <i>i. e.</i> , the sky |
| 6. |  | — | woman with dishevelled hair |
| 7. |  | <i>sat</i> (?) | a woman seated |
| 8. |  | — | } a sacred being, sacred statue |
| 9. |  | — | |
| 10. |  | — | } a divine or holy female, or statue |
| 11. |  | — | |
| 12. |  | <i>iri</i> | a guardian, watchman |
| 13. |  | <i>hehem</i> | see No. 3 |
| 14. |  | <i>beq</i> | a pregnant woman |
| 15. |  | <i>mes, pāpā</i> | a parturient woman, to give birth |
| 16. |  | <i>menā</i> | to nurse, to suckle a child |
| 17. |  | <i>renen</i> | to dandle a child in the arms |

3. FIGURES OF GODS AND GODDESSES.














- | | | |
|-----|---|--|
| 1. |  | <i>Ausar</i> (or <i>Asar</i>) the god Osiris |
| 3. |  | <i>Ptah</i> the god Ptah |
| 4. |  | Ptah holding a sceptre, and wearing a <i>menat</i>  |
| 6. |  | <i>Ta-tunen</i> the god Ta-tunen |
| 7. |  | <i>Tanen</i> the god Tanen |
| 8. |  | <i>Ptah-Tanen</i> the god Ptah-Tanen |
| 9. |  | <i>An-heru</i> the god An-heru |
| 10. |  | <i>Amen</i> Amen in his ithyphallic form of Amsu |
| 11. |  | <i>Amen</i> Amen wearing plumes and holding  |
| 13. |  | <i>Amen</i> Amen wearing plumes and holding Maat |
| 14. |  | <i>Amen</i> Amen wearing plumes and holding a short, curved sword |
| 15. |  | <i>Amen</i> Amen holding the <i>user</i> sceptre  |
| 16. |  | <i>Aah</i> the Moon-god |
| 17. |  | <i>Khensu</i> the god Khensu |
| 18. |  | <i>Shu</i> the god Shu |


















19.		<i>Šu</i>	the god Šhu
20.		<i>Rā-usr- Maāt</i>	god Rā as the mighty one of Maāt
21.		<i>Rā</i>	the god Rā wearing the white crown
22.		<i>Rā</i>	Rā holding sceptres of the horizons of the east and west
23.		<i>Rā</i>	Rā holding the sceptre †
24.		<i>Rā</i>	Rā wearing disk and uraeus and holding †
25.		<i>Rā</i>	Rā wearing disk and uraeus
26.		<i>Heru</i>	Horus (or Rā) wearing White and Red crowns
27.		<i>Rā</i>	Rā wearing disk and holding sym- bol of "life"
29.		<i>Rā</i>	Rā wearing disk, uraeus and plumes, and holding sceptre
31.		<i>Set</i>	the god Set
32.		<i>Anpu</i>	the god Anubis
33.		<i>Tehuti</i>	the god Thoth
36.		<i>Xnemu</i>	the god Khnemu
37.			
38.			
39.		<i>Hapi</i>	the Nile-god


















- | | | |
|-----|---|---|
| 40. |  | <i>Auset</i> (or <i>Ast</i>) Isis holding papyrus sceptre |
| 41. |  | <i>Auset</i> (or <i>Ast</i>) Isis holding symbol of "life" |
| 42. |  | <i>Auset</i> (or <i>Ast</i>) Isis holding papyrus sceptre |
| 45. |  | <i>Nebt-het</i> Nephthys holding symbol of "life" |
| 51. |  | <i>Nut</i> the goddess Nut |
| 52. |  | <i>Seseta</i> the goddess Sesheta |
| 53. |  | <i>Usr-Maat</i> the goddess Maat with sceptre of strength |
| 54. |  | } <i>Maat</i> the goddess Maat |
| 55. |  | |
| 58. |  | <i>Anket</i> the goddess Anket |
| 62. |  | <i>Bast</i> the goddess Bast |
| 63. |  | <i>Sejet</i> the goddess Sekhet |
| 64. |  | } <i>Un</i> the harc-god Un |
| 65. |  | |
| 66. |  | <i>Mehit</i> the goddess Mehit |
| 67. |  | <i>Seta</i> a deity |
| 68. |  | <i>Seher</i> a god who frightens, terrifies, or drives away |





















69.		} <i>Scher</i>	see No. 68
70.			
71.		<i>Bes</i>	the god Bes
73.		<i>Xepera</i>	the god Khepera
74.			















4. MEMBERS OF THE BODY.

1.		<i>tep, tafa</i>	the head, the top of anything
3.		<i>her, hra</i>	the face, upon
5, 6, 7.	  	<i>sent,</i> <i>user</i>	the hair, to want, to lack
8.		<i>sere (?)</i>	a lock of hair
9.		<i>xabes</i>	the beard
10.		<i>mer, maa,</i> <i>ari</i>	the right eye, to see, to look after something, to do
11.		—	the left eye
12.		<i>maa</i>	to see
13.		—	an eye with a line of stibium below the lower eye-lid
14.		<i>rem</i>	an eye weeping, to cry
15.		<i>an</i>	to have a fine appearance



- | | | | |
|---------|---|--------------------|---------------------------------------|
| 16. |  | <i>meriti, maa</i> | the two eyes, to see |
| 17. |  | <i>ufat</i> | the right eye of Rā, the Sun |
| 18. |  | <i>ufat</i> | the left eye of Rā, the Moon |
| 19. |  | <i>ufatti</i> | the two eyes of Rā |
| 20. |  | <i>tebh</i> | an <i>utchat</i> in a vase, offerings |
| 23. |  | <i>ār</i> | the pupil of the eye |
| 24. |  | <i>tebh</i> | two eyes in a vase, offerings |
| 25. |  | <i>ām</i> | eyebrow |
| 26. |  | <i>mesfer</i> | ear |
| 28. |  | <i>χent</i> | nose, what is in front |
| 29. |  | <i>re</i> | opening, mouth, deer |
| 30. |  | <i>septi</i> | the two lips |
| 31. |  | <i>sept</i> | lip raised shewing the teeth |
| 32. |  | <i>art</i> | jawbone with teeth |
| 33. |  | <i>tef, alet</i> | exudation, moisture |
| 35, 36. |  | <i>met</i> | a weapon or tool |
| 37. |  | <i>iat, pest</i> | the backbone |


















38.		<i>sāt</i>	the chine
39.		<i>menā</i>	the breast
40, 41.		<i>sezen</i>	to embrace
44.			
42.		<i>ān, ām</i>	not having, to be without. negation
47.			
46.		<i>ka</i>	the breast and arms of a man, the double
49.		<i>ser, fesser</i>	hands grasping a sacred staff. something holy
50.			
51.		<i>zen</i>	hands grasping a paddle, to transport, to carry away
52.		<i>āba, āḫa</i>	arms holding shield and club, to fight
54.		<i>ufen</i>	to write
58.		<i>χu</i>	hand holding a whip or flail, to be strong, to reign
59.		<i>ā, ḏā</i>	hand and arm outstretched, to give
62.		<i>meh, ermen</i>	to bear, to carry
63.		<i>ḏā</i>	to give
65.		<i>mā</i>	to give


















66.  mā, henk to offer
67.  — to offer fruit
68.  nini an act of homage
69.  next to be strong, to shew strength
72.  xerp to direct
- 73, 76. ,  tet hand
74.  sep to receive
77.  kep to hold in the hand
82.  am to clasp, to hold tight in the fist
- 84, 85. ,  teba finger, the number 10,000
-  meter, āq to be in the centre, to give evidence
86.  } an thumb
87.  }
88.  māa a graving tool
90.  bah, met, phallus, what is masculine, husband, bull
tai, ka
91.  utet to beget
- 92, 93. ,  sem, tesem

94.		<i>xerui</i>	male organs
95.		<i>hem</i>	woman, female organ
96.		<i>i</i>	to go, to walk, to stand
98.		<i>an, hem</i>	to go backwards, to retreat
99.		<i>uär, ret, ment</i>	to flee, to run away
100.		<i>teha</i>	to invade, to attack
101.		<i>ker</i>	to hold, to possess
102.		<i>q</i>	a knee
103.		<i>b</i>	a leg and foot
105.		<i>ab</i>	arm + hand + leg
106.		<i>teb</i>	hand + leg
107.		<i>ab</i>	horn + leg
109.		<i>ha</i>	picce of flesh, limb
111.			

















5. ANIMALS.
















1.		<i>sesem</i>	horse
2.		<i>nefer</i>	

3.		<i>dh, ka</i>	ox
6.		<i>kant</i>	cow
13.		<i>ba</i>	calf
14.		<i>au or au</i>	calf
15.		<i>ba</i>	ram
16.		<i>ba</i>	Nubian ram of Amen
17.		<i>ar</i>	oryx
19.		<i>sah</i>	oryx, the transformed body, the spiritual body
22.		<i>yen</i>	a water bag
23.		<i>au</i>	donkey
24.		<i>uher (?)</i>	dog
25.		<i>amhet</i>	ape
29.		—	the ape of Thoth
31.		—	ape wearing Red crown
32.		—	ape bearing <i>utchat</i> or Eye of the sun
36.		<i>ma</i>	lion
38.		<i>l, r, ru, re</i>	lion couchant


















- | | | | |
|-----|---|--------------------------------|---------------------------------------|
| 43. |  | <i>zerefu,</i>
<i>akeru</i> | the lions of Yesterday and To-day |
| 44. |  | <i>neb</i> | |
| 47. |  | <i>mau</i> | cat |
| 49. |  | <i>sab</i> | jackal, wise person |
| 52. |  | — | the god Anubis, tho god Ap-uat |
| 55. |  | <i>sešeta</i> | |
| 56. |  | <i>xex</i> | a mythical animal |
| 57. |  | — | wild boar |
| 58. |  | <i>un</i> | a hare |
| 59. |  | <i>ab</i> | elephant |
| 61. |  | <i>apt</i> | hippopotamus |
| 62. |  | <i>xeb</i> | rhinoceros |
| 63. |  | <i>rer</i> | pig |
| 65. |  | <i>ser</i> | giraffe |
| 66. |  | <i>set</i> | the god Set, what is bad, death, etc. |
| 68. |  | <i>set</i> | the god Set |
| 69. |  | <i>pennu</i> | rat |




















5. MEMBERS OF ANIMALS.


















- | | | | |
|-------|---|-------------------|---|
| 3. |  | <i>ah</i> | ox |
| 4, 5. |  | <i>xent</i> | nose, what is in front |
| 6. |  | <i>xex</i> | head and neck of an ox |
| 8. |  | <i>sefit</i> | strength |
| 9. |  | — | head and neck of a ram |
| 12. |  | <i>sesa</i> | to be wise |
| 14. |  | <i>peh</i> | head and neck of a lion, strength |
| |  | <i>pehti</i> | two-fold strength |
| 16. |  | <i>ha</i> | head and paw of lion, the forepart of anything, beginning |
| 21. |  | <i>set</i> | |
| 22. |  | | |
| 24. |  | | |
| 30. |  | <i>at</i> | hour, season |
| 33. |  | <i>ap</i> | the top of anything, the forepart |
| 35. |  | <i>aat</i> | rank, dignity |
| 37. |  | <i>apt renpet</i> | opening of the year, the new year |











41.  *āb* horn, what is in front
44.  *ābeḥ* tooth
45.  *ābeḥ* tooth
46.  *āṣen, mešer* to do the duty of someone, vicar, ear, to hear
47.  *peḥ* to attain to, to end
49.  *ḥepes* thigh
51.  }
52.  } *nem, uḫem* leg of an animal, to repeat
54.  *kep* paw of an animal
- 55, 56. ,  skin of an animal
57.  }
59.  } skin of an animal, animal of any kind
60.  *sat* an arrow transfixing a skin, to hunt
63.  *uā, āu* bone and flesh, heir, progeny

7. BIRDS.







- | | | | |
|-----|---|---------------------|---|
| 1. |  | <i>a</i> | eagle |
| 2. |  | <i>maa</i> | eagle + sickle |
| 3. |  | <i>ma</i> | eagle +  |
| 4. |  | } <i>ti, neh</i> | a bird of the eagle class ? |
| 6. |  | | |
| 7. |  | | |
| 8. |  | <i>Heru</i> | hawk, the god Horus, god |
| 9. |  | <i>bak</i> | hawk with whip or flail |
| 10. |  | <i>Herui</i> | the two Horus gods |
| 11. |  | <i>Heru</i> | Horus with disk and uraeus |
| 12. |  | <i>Heru</i> | Horus wearing the White and Red crowns |
| 13. |  | <i>Heru nub</i> | the "golden Horus" |
| 15. |  | <i>neter</i> | god, divine being, king |
| 16. |  | <i>ament</i> | the west |
| 21. |  | <i>Heru sam tau</i> | "Horus the uniter of the two lands" |
| 22. |  | <i>Heru-Sept</i> | Horus-Sept |







24.  *χu*
28.  *āxem, āšem* sacred form or image
29.  *Heru-buti* Horus of the two plumes
30.  *mut, ner* vulture
33.  — the vulture crown and the uraeus crown
- 36, 43.   *m* owl
38.  }
 39.  } *mā* to give
 40.  }
41.  *mer*
42.  *embah* before
45.  *teḥuti* ibis
46.  *qem* to find
47.  *ḥam* to snare, to hunt
- 48, 51.   *Teḥuti* the god Thoth
53.  *ba* soul
54.  *baiu* souls

55.		<i>bak</i>	to toil, to labour
58.		<i>xu</i>	a spirit, or the intelligence personified
60.		<i>bennu</i>	a bird identified with the phoenix
61.		<i>baḥ</i>	to flood, to inundate
63.		<i>uṣa</i>	to make fat
64.		<i>tešer</i>	red
65.		<i>tefa</i>	bread, cake, food
66.			
67.		<i>sa</i>	goose, son
69.		<i>tefa (?)</i>	food
70.		<i>seš</i>	to make to shake with fear, to tremble
71.		<i>aq</i>	duck, to go in
72.		<i>hetem</i>	to destroy
73.		<i>pa</i>	to fly
75.		<i>xen</i>	to hover, to alight
77.		<i>qema, den</i>	to make, to lift up, to distinguish
78.		<i>teb</i>	. . . . .













79.		<i>ur</i>	swallow, great
80.		<i>berâu</i>	sparrow, little
81.		<i>ti</i>	a bird of the eagle kind
82.		<i>rexit</i>	intelligent person, mankind
83.		<i>u</i>	chicken
87.		<i>ta</i>	. . . . .
88.		<i>seš</i>	birds' nest
90.			
91.		<i>sent</i>	dead bird, fear, terror
92.		<i>ba</i>	soul













8. PARTS OF BIRDS.

1.		<i>sa, ap!</i>	goose, feathered fowl
3.		<i>ner</i>	head of vulture
4.		<i>peš</i>	. . . . .
8.		<i>xu</i>	head of the <i>bennu</i> bird
9.		<i>rex</i>	. . . . .
10.		<i>amax</i>	eye of a hawk





- | | | | |
|-----|---|----------------|---------------------------------|
| 11. |  | <i>tenh</i> | wing, to fly |
| 13. |  | <i>su, maā</i> | feather, what is right and true |
| 17. |  | <i>ermen</i> | to bear, carry |
| 18. |  | <i>ša</i> | foot of a bird |
| 20. |  | — | to cut, to engrave |
| 21. |  | <i>sa</i> | son, with \circ t daughter |





9. AMPHIBIOUS ANIMALS.

- | | | | |
|-------|---|-------------------|-------------------------------|
| 1. |  | <i>šet</i> | turtle, evil, bad |
| 2. |  | <i>ās</i> | lizard, abundance |
| 4. |  | <i>at, seqa</i> | crocodile, to gather together |
| |  | <i>āḳi, ḥenti</i> | prince |
| 5, 6. |   | <i>at</i> | crocodile |
| 7. |  | <i>Sebek</i> | the god Sebek |
| 8. |  | <i>qam</i> | crocodile skin, black |
| 9. |  | <i>Heqt</i> | the goddess Heqt |
| 10. |  | <i>ḥefen</i> | young frog, 100,000 |
| 11. |  | <i>ārā</i> | serpent, goddess |
| 16. |  | | |







14.		} <i>Mehent</i> the goddess Mehent
15.		
19.		<i>atur</i> shrine of a serpent goddess
22.		<i>hes, fent</i> worm
24.		<i>Āpep</i> the adversary of Rā, Apophis
25.		<i>t, tet</i> serpent, body
27.		<i>met</i>
30.		<i>f</i> a cerastes, asp
31.		<i>sef</i>
32.		<i>per</i> to come forth
33.		<i>āq</i> to enter in
37.		<i>ptah</i> to break open

10. FISH.





1.		<i>ān</i> fish
3.		<i>betu</i> fish
6.		<i>sepa</i> centipede
9.		<i>nār</i>


























- | | | | |
|-----|---|--------------|--------------------|
| 10. |  | <i>xa</i> | dead fish or thing |
| 11. |  | } <i>bes</i> | to transport |
| 12. |  | | |
| 14. |  | <i>xep!</i> | thigh (?) |


















11. INSECTS.


















- | | | | |
|----|---|--------------------------------------|--|
| 1. |  | <i>net, bát</i> | bee |
| 3. |  | <i>suten net</i>
(or <i>bát</i>) | "King of the South and North" |
| 4. |  | <i>xepet</i> | to roll, to become, to come into being |
| 7. |  | <i>af</i> | fly |
| 8. |  | <i>senehem</i> | grasshopper |
| 9. |  | <i>serq</i> | scorpion |

12. TREES AND PLANTS.

















- | | | | |
|-------|---|--------------|------------------------|
| 1, 2. |  | <i>ám</i> | tree, what is pleasant |
| 6. |  | <i>bener</i> | palm tree |
| 7. |  | | acacia |
| 9. |  | <i>xet</i> | branch of a tree, wood |



















- 13, 14.   } *renp, ter* shoot, young twig, year
- 15, 16, 17.    }
18.  — eternal year
19.  — time
- 20, 21.   *sept* a thorn
22.  *nezeb* shoot, name of a goddess and city
-   *euen* —
24.  *su, suten* king of the South
- 25, 27.   *gemā* south, name of a class of priestess
26.  *res, gemā* south
- 28, 29.   } *res* south
- 30, 31.   }
33.  *ā* feather
-  *i* —
34.  *i* to go
35.  *sexet* plants growing in a field
36.  *dab* an offering














- | | | | |
|---------|---|---------------|--|
| 37. |  | } <i>śa</i> | lotus and papyrus flowers growing,
field |
| 38. |  | | |
| 40. |  | <i>hen</i> | cluster of flowers or plants |
| 42, 43. |  | <i>ha</i> | cluster of lotus flowers |
| 44. |  | <i>meht</i> | the North, the Delta country, the
land of the lotus |
| 45. |  | } <i>res</i> | the South, the papyrus country |
| 46. |  | | |
| 47. |  | } <i>uat</i> | young plant, what is green |
| 48. |  | | |
| 55. |  | — | flower |
| 58. |  | <i>nehem</i> | flower bud |
| 62. |  | } — | lotus flower |
| 63. |  | | |
| 67. |  | <i>un</i> | |
| 68. |  | <i>xa</i> | flower |
| 70. |  | <i>sen</i> | |
| 73, 77. |  | <i>ut, ut</i> | to give commands |

- 74, 75. ,  *het* white, shining, light
78.  *hesef* an instrument, to turn back
80.  *mes* to give birth
81.  — the union of the South and North
82.  } *beti* barley
83.  }
86.  — grain
88.  } *sen* granary, barn, storehouse
89.  }
90.  } *arp* grapes growing, wine
91.  }
92.  — pomegranate
- 93, 94. ,  } *bener* sweet, pleasant
96.  }
98.  *nelem* sweet, pleasant




13. HEAVEN, EARTH AND WATER.










- | | | | |
|---------|---|-----------------|---------------------------------------|
| 1. |  | <i>pet, her</i> | what is above, heaven |
| 2. |  | } <i>kerh</i> | sky with a star or lamp, night |
| 3. |  | | |
| 4. |  | <i>itet</i> | water falling from the sky, dew, rain |
| 5. |  | <i>behen</i> | lightning |
| 6. |  | <i>qert</i> | one half of heaven |
| 7. |  | <i>Ra, hru</i> | the Sun-god, day |
| 9. |  | <i>xu</i> | radiance |
| 10, 11. |  | <i>Ra</i> | the Sun-god |
| 13. |  | <i>xu, uben</i> | the sun sending forth rays, splendour |
| 14. |  | <i>Sept</i> | the star Sothis, to be provided with |
| 16. |  | — | the sun's disk with uraei |
| 17. |  | — | winged disk |
| 23, 25. |  | <i>xa</i> | the rising sun |
| 26. |  | <i>paut</i> | cake, offering, ennead of gods |
| 28. |  | <i>sper</i> | a rib, to arrive at |















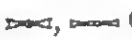



29.  *āh, āb!* moon, month
35.  *sba, tua* star, star of dawn, hour, to pray
36.  *tuat* the underworld
37.  } *ta* land
38.  }
40.  *set* (or *semt*) mountainous land
41.  — foreign, barbarian
42.  *tu* mountain, wickedness
44.  *zut* horizon
- 45, 46.  *hesp, sept* nome
47.  *āleb* the land on one side of the Nile;
 == all Egypt
48.  — land
49.  *uat, her* a road, a way
50.  *hes, m* side
- 51, 52.  *āner* stone
53.  *ēn* (?) sand, grain, fruit, nuts
55.  *n* surface of water, water

		<i>mu</i>	water
57.		} <i>mer</i>	ditch, watercourse, to love
58.			
60.		<i>s</i>	lake
61.		<i>sem</i>	to go
62.		—	lake
64.		<i>Amen</i>	the god Amen
66.		<i>aa</i>	island
68.		<i>xuti</i>	the two horizons (i. e., East and West)
69.		<i>peh</i>	swamp, marsh
70.		} <i>hemt, baa</i>	metal, iron ore (or copper ore?)
71.			
72.			














14. BUILDINGS.

1.		<i>nu</i>	town, city
3.		<i>per</i>	house, to go out
6.		<i>per-xeru</i>	sepulchral meals or offerings




- | | | | |
|---------|---|--------------------|------------------------------------|
| 7. |  | <i>per het</i> | "white house", treasury |
| 8. |  | <i>h</i> | . . . |
| 10. |  | <i>mer</i> | . . . |
| 11, 12. |  | <i>het</i> | great house, temple |
| 13. |  | <i>hetu</i> | temples, sanctuaries |
| 14. |  | <i>neter het</i> | god's house |
| 16. |  | <i>het āa</i> | great house |
| 17. |  | <i>Nebt-het</i> | Lady of the house, i. e., Nephthys |
| 19. |  | <i>Het-Heru</i> | House of Horus, i. e., Hathor |
| 29. |  | <i>āhā</i> | great house, palace |
| 32. |  | <i>usext</i> | hall, courtyard |
| 36. |  | <i>āneb, sebtī</i> | wall, fort |
| 37. |  | <i>uhen</i> | to overthrow |
| 41. |  | — | fortified town |
| 43. |  | <i>seb</i> | door, gate |
| 44. |  | | |
| 45. |  | <i>qenb</i> | corner, an official |






















- | | | | |
|---------|---|---------------------|--|
| 48. |  | <i>hap</i> | to hide |
| 51, 52. |  | | pyramid |
| 53. |  | <i>texen</i> | obelisk |
| 54. |  | <i>ufu</i> | memorial tablet |
| 55. |  | <i>uxa</i> | pillar |
| 61. |  | <i>χaker</i> | a design or pattern |
| 62. |  | <i>seh, ārq</i> | a hall, council-chamber |
| 64. |  | <i>set heb (?)</i> | festival celebrated every thirty years |
| 65. |  | <i>heb</i> | festival |
| 67. |  | | double staircase, to go up |
| 68. |  | <i>χet</i> | staircase, to go up |
| 69. |  | <i>āa</i> | leaf of a door, to open |
| 70. |  | <i>s</i> | a bolt, to close |
| 71. |  | <i>ās, seb, mes</i> | to bring, to bring quickly |
| 72, 73. |  | <i>θes</i> | to tie in a knot |
| 74. |  | <i>āmes</i> | ..... |
| 75. |  | <i>Amsu</i> | the god Amsu (or Min ?) |
| 76. |  | <i>qet</i> | ..... |

















15. SHIPS AND PARTS OF SHIPS.

- | | | | | |
|-------|---|---|-----------------|---------------------------|
| 1. |  | } | <i>nûa, zet</i> | boat, to sail down stream |
| 2. |  | | | |
| 5, 6. |   | | <i>uhâ</i> | loaded boat, to transport |
| 14. |  | | — | to sail up stream |
| 16. |  | | <i>nef, tau</i> | wind, breeze, air, breath |
| 19. |  | | <i>ahâ</i> | to stand |
| 21. |  | | <i>hem</i> | helm, rudder |
| 22. |  | | <i>zeru</i> | paddle, voice |
| 23. |  | | <i>sesep</i> | |
| 61. |  | | <i>hennu</i> | the name of a sacred boat |
| 62. |  | } | — | boats of the sun |
| 63. |  | | | |




16. SEATS, TABLES, ETC.









- | | | | |
|----|---|-------------------|--------------------------------|
| 1. |  | <i>ist, Auset</i> | seat, throne, the goddess Isis |
| 2. |  | <i>het</i> | |
| 3. |  | — | seat, throne |

- 5, 6. ,  *aus*
7.  } *ster* to lie down in sleep or death
8.  }
9.  *s*
11.  *sem, sešem*
12.  — clothes, linen
15.  *serer*
16.  *hetep* table of offerings
19.  *yer* what is under, beneath
- 20, 22.  } — funeral chest, sarcophagus
- 23, 24.  }
25.  *aat* zone, district
27.  *teb* to provide with
- 28, 29.  ,  *an* pillar, light tower (?)
30.  *hen*
- 31, 33.  ,  *as*
36.  } squeezing juice from grapes,
37.  } *nem* the god Nemu









38.  } *meser* to use violence
39.  }
41.  } *ses* linen, clothing, garments
43.  } *urs* pillow
44.  } *un-hrâ* mirror
- 45, 46. ,  } *serit, zaibit* fan, shadow
47.  } *mâxa* scales, to weigh
50.  } *ufa* to balance, to test by weighing
51.  }
- 52, 53, 54. } , ,  } *ubes, res* to raise up, to wake up
55.  }
57.  } *maât* a reed whistle, what is right or straight
58.  } *âat* standard


















17. TEMPLE FURNITURE.



















2.  } *ẖaut* altar
4.  } — fire standard
13.  } *neter* axe or some instrument used in the performance of magical ceremonies

16.		<i>neter xert</i>	the underworld
18.		<i>tef</i>	the tree-trunk that held the dead body of Osiris, stability
20.		<i>sam</i>	to unite
22.		<i>sen</i>	brother
23.		<i>sen</i>	. . . . .
26.		<i>ab</i>	the left side
28.		<i>am</i>	to be in
29.		<i>Seseta</i>	name of a goddess


















18. CLOTHING, ETC.









1.		<i>meh</i>	head-gear
7.		<i>xepers</i>	helmet
8.		<i>het</i>	the White crown of the South
9.		<i>res</i>	the South land
11.		<i>teser</i>	the Red crown of the North
12.		<i>meht</i>	the North land
13.		<i>sexet</i>	the White and Red crowns united
14.		<i>u, saā</i>	cord, one hundred

17.		<i>šuti</i>	two feathers
18.		<i>atef</i>	plumes, disk and horns
20.			
24.		<i>meh</i>	crown, tiara
25.		<i>usef</i>	breast plate
26.			
28.		<i>ānh</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>šent</i>	tunic
32.		<i>hebs</i>	linen, garments, apparel
34.		<i>mesen</i>	
36.		<i>mer, nes</i>	tongue, director
38.		<i>tebt</i>	sandal
39.		<i>sen, xetem</i>	circle, ring
41.		<i>temf, temf</i>	to collect, to join together
42.		<i>het</i>	buckle
43.		<i>ānx</i>	life









45.		<i>setaut</i>	a seal and cord
46.		<i>menât</i>	an instrument worn and carried by deities and men
47.		<i>kep</i>	. . . . .
48.		<i>aper</i>	to be equipped
50.		<i>xerp</i>	to direct, to govern
52.		<i>sexem</i>	to be strong, to gain the mastery
56.		<i>âment</i>	the right side
59.		<i>xu</i>	fly-flapper
60.			
61.		<i>Abt</i>	the emblem containing the head of Osiris worshipped at Abydos
62.		<i>heq</i>	sceptre, to rule
64.		<i>uas</i>	sceptre
65.		<i>Uast</i>	Thebes
66.		<i>usr</i>	strength, to be strong
73.		<i>âmes</i>	name of a sceptro
74.		<i>xu</i>	flail or whip
76.		<i>Beb</i>	the firstborn son of Osiris
77.		<i>sejer</i>	fringe (?)


















19. ARMS AND ARMOUR.

1.		<i>dam, nehēs. } qema, tebā }</i>	foreign person, to make. finger
		<i>aq</i>	what is opposite, middle
3.		<i>ab</i>	. . . . .
		<i>seteb, seteb</i>	what is hostile
7, 8.		<i>qeh</i>	axe
9.		<i>tep</i>	the first, the beginning
10.		<i>χepēs</i>	scimitar
11.		<i>χaut</i>	knife
12.		<i>k</i>	knife
13.		<i>qet</i>	dagger
14, 15.	 , 	<i>tes</i>	knife
19.		<i>nemmet</i>	block of slaughter
20.		<i>sesem</i>	. . . . .
21.		<i>pet</i>	bow
25.		<i>χent</i>	the front of any thing
26.			

28.		<i>pet</i>	to stretch out, to extend
33.		<i>set</i>	arrow, to shoot
38.		<i>sa</i>	the side or back
41.		<i>āa</i>	great
42.		<i>sun</i>	arrow
43.		<i>χα</i>	body
45.		} <i>urit</i>	chariot
46.			

20. TOOLS, ETC.


















1.		<i>m</i>	. . . . .
2.		<i>tāt</i>	emanation
3.		<i>setep</i>	to select, to choose
4.		} <i>en</i>	adze
5.			
7.		<i>ku</i>	to fight, to smite
8.		<i>ma</i>	sickle
9.		<i>maā</i>	sickle cutting a reed (?)






12.		<i>mer, hen</i>	to love
13.		<i>heb, ar, per</i>	to plough, hall, growing things
14.		<i>tem</i>	to make perfect, the god Temu
15.		<i>büt</i>	miraculous, wonderful
18.		<i>sa</i>	.....
19.		<i>ü</i>	.....
20.		—	metal
21.		<i>fa</i>	fire-stick (?)
26.		<i>menz</i>	good, to perform
28.		<i>hemt</i>	workman
29.		<i>aba</i>	to open out a way
31.		<i>ab, (üb, āb,) mer</i>	disease, death
35.		<i>net</i>	to break
38.		<i>uā</i>	one
40.		<i>Net</i>	the goddess Neith
42.		<i>ses, sems</i>	to follow after, follower
45.		<i>ges</i>	bone

47.		<i>sah</i>	estate, farm
48.		<i>hap</i>	to hide away
49.		<i>nub</i>	gold
53.		<i>het</i>	silver
54.		<i>uasm, smu</i>	refined copper
55.		<i>sexet</i>	fowler's net












21. CORDWORK, NETWORK.


















1.		<i>u, saā</i>	cord, one hundred
2.		<i>sta</i>	to pull, to haul along
5.		<i>āu, āu, fu</i>	to be long, extended
		<i>āmax</i>	pious, sacred
6.		<i>ses, qes, qeb</i>	to fetter, linen bandage
8.			
9, 10.		<i>arq</i>	to unfasten, book, writing
13.		<i>arq</i>	to bring to the end
15, 16.		<i>mel</i>	to fill



17.		<i>seŕet</i>	to gain possession of
21.		<i>at</i>	part of a fowler's net
22.			
23.		<i>ien</i>	circuit
25.		<i>sent</i>	outline for foundation of a building
26.		<i>ua</i>	magical knot (?)
27.		<i>rut</i>	plant, growing things
28.		<i>sa</i>	amulet, protection
29.			
30.		<i>h</i>	rope
31.		<i>her</i>	<i>h</i> + <i>r</i>
32.		<i>hā</i>	<i>h</i> + <i>ā</i>
34.		<i>sek</i>	. . . . .
35.			
37.		<i>uah</i>	to place, be permanent
39.		<i>ufen</i>	offerings
40.		<i>leben</i>	to go round about

- | | | | |
|-----|---|--------------------------|--|
| 41. |  | <i>rer, peyer, teben</i> | } to go round about |
| 43. |  | 0 (<i>th</i>) | |
| 44. |  | 0et (?) | to take possession of |
| 45. |  | <i>ut</i> | to bandage, substance which has a strong smell |
| 46. |  | <i>set</i> | flowing liquid |












22. VESSELS.

- | | | | |
|-----|---|------------------|------------------------------------|
| 1. |  | } <i>Bast</i> | name of a city and of a goddess |
| 2. |  | | |
| 4. |  | <i>hes</i> | to sing, to praise, to be favoured |
| 5. |  | <i>qebh</i> | cold water, coolness |
| 6. |  | <i>hen</i> | king, majesty, servant |
| 7. |  | <i>neter hen</i> | divine servant, priest |
| 8. |  | } <i>Xent</i> | what is in front |
| 9. |  | | |
| 11. |  | <i>xnem</i> | to unite, to be joined to |
| 14. |  | <i>art</i> | milk |
| 17. |  | <i>tex</i> | unguent |



- | | | | |
|---------|---|----------------|---|
| 20. |  | árp | wine |
| 21. |  | nu, qet, net | liquid |
| 22. |  | án | to bring |
| 23. |  | áb | heart |
| 25. |  | | } ab, úab, to be clean, ceremonially pure |
| 26, 27. |  | | |
| 29. |  | má | as, like |
| 31. |  | hent, ab, usex | mistress, lady, broad |
| 33. |  | ta | cake, bread |
| 37, 38. |  | zet | fire |
| 39. |  | ba | bowl containing grains of incense on fire |
| 40. |  | ter | bowl containing fruit (?) |
| 41. |  | k | libation vase |
| 43. |  | neb | lord, all, bowl |
| 44. |  | k | flat bowl with ring handle |
| 49. |  | } heb | festival |
| 50. |  | | |









53.		}	<i>at, beti</i>	grain, barley and the like
55.				

23. OFFERINGS.

1, 2.		}	<i>ta</i>	bread, cake
3, 4.				
5, 6.				
10.			<i>paut</i>	bread, cake
			<i>paut</i>	company of nine gods
14.			<i>sep</i>	time, season
17.			<i>z</i>	a sieve
22.			<i>ta</i>	to give
23.			<i>ter</i>	.....
24.			<i>xemt</i>	bronze
			<i>ta</i>	.....














24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.

1.		<i>an</i>	writing reed, inkpot and palette, to write, to paint
2.		<i>fat</i>	a papyrus roll, book

- | | | | |
|-----|---|-------------------|------------------------------|
| 3. |  | <i>mesen</i> | |
| 5. |  | <i>hes</i> | to play music |
| 6. |  | <i>seses</i> | sistrum |
| 8. |  | | |
| 9. |  | <i>nefer</i> | instrument like a lute, good |
| 10. |  | <i>Nefer-Temu</i> | the god Nefer-Temu |
| 11. |  | <i>sa</i> | syrinx, to know |
| 12. |  | <i>men</i> | to abide |

25. LINE CHARACTERS, ETC.

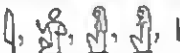



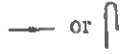



- | | | | |
|-------|-------|--------------|---|
| 1. | \| | <i>uā</i> | one |
| 2, 4. | \|\|\| , \| — |  | sign of plural |
| 5. | ∖ | <i>ui</i> | sign of dual |
| 7. | × | <i>ses</i> | to split |
| 9. | ∪ | <i>met</i> | ten, ∪∪ = <i>faut</i> twenty. ∪∪∪ = <i>māb</i> thirty |
| 10. | ⌌, ∩ | <i>herit</i> | fear, awe |
| 11. | ⌋ | <i>ten</i> | to split, to separate |
| 12. | ∩ | <i>t</i> | cake |

- | | | | |
|---------|--|----------------------|---|
| 14. |  | <i>teſ</i> | what is said |
| |  | <i>ki teſ</i> | "another reading", i. e., variant reading |
| 15. |  | <i>gen, set, āt</i> | boundary, border |
| 19. |  | <i>ren</i> | name |
| 20. |  | <i>sen</i> | to depart |
| 22. |  | <i>seger</i> | captive |
| 25. |  | <i>āpt</i> | part of a palace or temple |
| 27. |  | <i>per, āt, beti</i> | grain, wheat, barley |
| 29, 30. |   | <i>nem</i> | ..... |
| 38, 40. |  ,  <i>p</i> | | door |
| 46. |  | <i>kes</i> | side, half |
-



CHAPTER V.

PRONOUNS AND PRONOMINAL SUFFIXES.

The personal pronominal suffixes are :—

Sing. 1.		Ā
„ 2. m.		K
„ 2. f.		T, TH (Θ)
„ 3. m.		F
„ 3. f.		S
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

The following examples illustrate their use :—

	ba-ū	my soul
	seḫet-k	thy field

	<i>emmā-t</i>	with thee
	<i>suit-f</i>	his shade
	<i>mefet-s</i>	her words
	<i>ā te! en-n</i>	what was said by us
	<i>nut-ten</i>	your cities
	<i>hāti-sen</i>	their heart.

These suffixes, in the singular, when following a word indicating the noun in the dual, have the dual ending *wi* added to them; thus *merti-fi* "his two eyes"; *muti-fi* "his two serpent mothers"; *aui-fi* "his two arms"; *retui-fi* "his two legs".

The forms of the pronouns are:—

I. Sing. 1.		UA
„ 2. m.		TU, ΘU
„ 3. m.		SU
„ 3. f.		SET
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

II.	Sing. 1.		NUK, ANUK
	„ 2. m.		ENTEK, ENTUK
	„ 2. f.		ENTET, ENTUT
	„ 3. m.		ENTEF, ENTUF
	„ 3. f.		ENTES, ENTUS.

Plur. 1. (wanting)

„	2.		ENTETEN, ENTUTEN
„	3.		ENTESEN, ENTUSEN.

The following are examples of the use of some of these :—








1.		<i>ānuk</i> <i>paik</i> <i>sen</i> <i>šerāu</i>
	I thy brother younger.	

2.		<i>ās</i> <i>ben</i> <i>ānuk</i> <i>taik</i> <i>mub</i>
	Behold, not [am] I thy mother?	







































3.		<i>entek</i> <i>smen</i> <i>her</i> <i>āuset</i> <i>en</i> <i>ātef</i>
----	--	--

Thou [art] stablished upon the seat of the divine father.




4.    
entef sešem - uâ
 He leadeth me.

5.       
tef en sen ân hen-f entuten âx
 Said to them his majesty, ye [are] what?

The demonstrative pronouns are :—

Sing. m.	 	PEN	this
„ f.	 	TEN	this
„ m.	    	PEF, PEFA	that
„ f.	    	TEF, TEFA	that
„ m.	 	PA	this
„ f.		TA	this.
Plur. m.	   	ÂPEN, PEN	these
„ f.	     	ÂPTEN, PETEN	these
„	     	NEFA	those
„	 	NA	these
„	  	PAU	these.








The following are examples of the use of these:—

1.   
henā āp pen




With messenger this.

2.       
hes sen em hetu nu sāt ten

They shall recite the chapters of book this.







3.       
ās ser pef en Sa sper er

Behold, prince that of Sais went forth to

  
Aneb-hetef em uxt
 Memphis in the night.


4.      
ās pefa pu tet en setem

Behold, that which is said to the listener[s].

5.      
nuk tefa hetef sat Ra
 I [am] that scorpion the daughter of Rā.

6. 
amma - *tu* *amu-a* *en* *ta*

Grant thou that I may eat the


- 
madst *en* *pai* *ah*
 liver of this ox.

7. 
erfū - *nā* *hekau* *āpen*

May be given to me words of power these.

8. 
ān *āq* *gemtu* - *k* *em*


Not shall enter thy disasters into

- 
at - *ā* *āpten*

my members these.

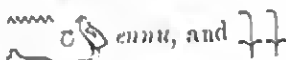

9. 
āhā - *ōā* *erek* *mā* *nefa* *Ausartiu*


Thou art standing like these divine Osiris beings.

10. 
na *pu* *enti* *em-sa* *pa* *xepes*

These are who [are] behind the Thigh.


11. 
 pau setem en neteru
these heard of the gods.



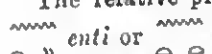

Other words for "this" are  ennu, and  enen, and they are used thus:—

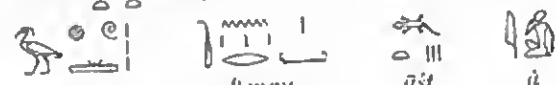
1. 
 ennu ennu en pet
 This canal of heaven.

2. 
 ta - k mau-a enen xeper


Grant thou [that] I may see this [which] happeneth


- 
 em maat - k
 in thine eye.


The relative pronouns are  a and  ent, or  enti or  entet, and they are used thus:—


1. 
 zu uenru ast a
 Glorious things [and] mighty deeds many which


- 
 ari-f em suten
 he did as king.













2. 
 au ementuf à àri-tu nef hebsu
 It was he who made for him clothes.

3. 
 hest aat ent zer suten
 Favour great which [he had] with the king.

4. 
 àrit-nef àput neb enti em saxet
 He did errand every which [was] in the fields.

5. 
 entet em nut-sen
 Which [was] in city their.

The reflexive pronouns are formed by adding the word  *tes* to the pronominal suffixes thus:—

		<i>tes-à</i>	myself
		<i>tes-k</i>	thymself
		<i>tes-t</i>	thymself (fem.)
		<i>tes-f</i>	himself
		<i>tes-s</i>	herself
		<i>tes-sen</i>	themselves.

Examples of the use of these are:—

1. *i . nû* *nef-à* *fet-à* *fes-à*

I have come, and I have avenged my body my own.

2. *sufa* *kuà* *mà* *sufa - k*

I have made myself strong as thou hast made








tu . fes-k
strong thyself.









3. *em* *ân* *neter* *fese'f*



In the writing of the god himself.

4. *anu . f* *nek* *sâit* *en*
He writeth for thee the Book of

sensen *em* *febâu-f* *fese'f*
Breathings with his fingers his own.

5.       
fel ta netert em re - s fes - s
 Speaketh the goddess with her mouth her own.

6.        
xer - sen her hrä - sen em ta
 They fall down upon face their in land

 
fes - sen
 their own.

CHAPTER VI.



NOUNS.

Nouns in Egyptian are either masculine or feminine. Masculine nouns end in U, though this characteristic letter is usually omitted by the scribe, and feminine nouns end in T. Examples of the masculine nouns are :—

 *hru* day

 *anu* scribe

 *kerhu* night.

but these words are just as often written 
and . Other examples are :—

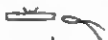





 *ap* envoy

 *qeres* sepulchre



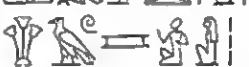






 *neter* god

 *re* chapter, month.

Examples of feminine nouns are :—

	<i>sat</i>	book
	<i>pet</i>	heaven
	<i>sexet</i>	field
	<i>sebhet</i>	pylon
	<i>netert</i>	goddess
	<i>tept</i>	boat.

Masculine nouns in the plural end in U or IU, and feminine nouns in the plural in UT, but often the T is not written ; examples are :—

	<i>anxiu</i>	living beings
	<i>āsemu</i>	the forms in which the gods appear
	<i>hau</i>	people who live in the Delta.
	<i>sbau</i>	doors
	<i>suteniu netiu</i> (or <i>bātiu</i>)	Kings of the South and North
	<i>hemut</i>	women
	<i>satut</i>	daughters
	<i>mehut</i>	offerings
	<i>āusut</i>	places.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times, as the following examples taken from early texts will shew:—



re

legs



xu

spirits



per

houses, habitations



hemut

women



nut

cities





seyet

fields



uat




ways, roads.


Sometimes the picture sign is written once with three dots,  or , placed after it thus:—



xu

spirits

The three dots or circles  afterwards became modified into  or , and so became the common sign of the plural.

Words spelt in full with alphabetic or syllabic signs are also followed at times by :—





re

men






hunut





young women

	<i>urau</i>	great ones
	<i>serru</i>	little ones.

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice:—

	<i>hat</i>	hearts
	<i>besek</i>	intestines
	<i>arrt</i>	abodes
	<i>gesu</i>	bones
	<i>sefeb</i>	obstacles
	<i>ermen</i>	arms
	<i>axemu-seku</i>	a class of stars
	<i>sexet</i>	fields
	<i>seb</i>	stars
	<i>petet</i>	bows
	<i>tam</i>	sceptres.

In the oldest texts the dual is usually expressed by adding UI or TI to the noun, or by doubling the

picture sign thus :—  the two eyes,  the two ears,  the two hands,  the two lips, and the like. Frequently the word is spelt alphabetically or syllabically and is determined by the double picture sign, thus :—



the two divine souls



the double heaven, i. e., North and South





the two sides



the two lights.



Instead of the repetition of the picture sign two strokes, || were added to express the dual, thus  *Hāp*, the double Nile-god. But in later times the two strokes were confused with *w*, which has the value of *I*, and the word is also written ; but in each case the reading is *Hāpui*. The following are examples of the use of the dual :—



arit . nef texenui urui em mal

He made two obelisks great of granite.



pa








The









texenui











two obelisks

urui



















great.








3.       
nefer hrà em kuti urui
 Beautiful of face with two plumes great.











4.         
er àmtu beyenti urti
 Between the two pylons great.





5.          
Baui-fi pui en àmu Tefet
 His double soul that which [is] in Tattu
 (Busiris).

6.          
bauì her-àb tafui
 The divine souls within the two divine Tchafui.

7.                  
bauì-fi her-àbui tafui ba
 His double soul within the two Tchafui [are] the soul

-       
pu en Ra ba pu en Ausàr
 of Ra, [and] the soul of Osiris.

8.          
χά - kuà em sati - òen
 I have risen as two daughters your.

9.    
ānet hrāu-ben Rehti Senti

Homage to you [ye] two opponents, [ye] two sisters,


Merti






[ye] two Mert goddesses.

10.    
tep āui senti - k

Upon the two hands of thy two sisters.

CHAPTER VII.









THE ARTICLE.

The definite article masculine is  or  PA, the feminine is  TA, and the plural is  NA or  NA EN; the following examples will explain the use of the article.





1.        
na pu enti em-sa pa xepes

These are who [are] behind the star Thigh







 
em pet
 in heaven.

2.        
pa bes en setet lna pa








The flame of fire and the







   
uat en Oehent
 tablet of crystal.







3.       
nuk pa ha en tu zat dat
 I [am] the Soul of the Body great.

4.      
rez kni ren en pa neter
 I know the name of the god[~]







-     
XLII en meniu hend - k
 forty-two who exist with thee.






5.       
nefer pa stimu en tu anset
 Good [is] the grass in the place
 ment
 such and such.








6.      
tu hent en pnif sen an
 The wife of his brother elder








-      
an - tu hent her neht - set
 she was sitting at her hair.¹








¹ I. e., she was sitting dressing her hair.

7.    |    |
na *šeršeru* *en* *p[α]* *āšet*
 The winds (air) of the acacia tree





   |   |
šeps *en* *Ānnu*
 venerable of Ānnu.

8.        |
ū-f *her* *ḫaṭbu* *taif* *hemt*
 He slew his wife,







       |
ū-f *her* *ḫaṭ* - *šet* *na* *en* *āu*
 he threw her [to] the dogs.

9.     . . .    |
un *ān* *pa* *sti* *her* *ḫeperu* *en*
 The smell became in








    |   |
na *en* *ḫebsu* *en* *Āa-perti*
 the garments of Pharaoh.

The masculine indefinite article is expressed by   *ua en*, and the feminine by   *uāt*



en; the words *uā en* and *uāt en* mean, literally, "one of". Examples are :—









1.      
qet - nef uā en beyennu en
 He built a house with


     
tet - f em ta ānt pa ās
 his own hand in the valley of the cedar.

2.       
āuf her ān uā en sferut kesā
 He brought a knife [for cutting] reeds.

3.       
āx qet - k uā en set hemt
 O fashion thou a wife


   
en Batau
 for Batau.


4.        
xer ār āuk qem - f emtuk
 When thou findest it, thou shalt


 her tatuf er ua en kai en
 put it into a pot of


 mu qebh ka ankh - ai
 water cold, [and] verily I shall live.



5. 
 au pa Ra her tat xeperu ua en
 The Ra caused to become a


 mu aa er au - f er au
 stream great between him [and] between


 paif sen aa
 his brother elder.


























































From the union of the definite article with the personal suffixes is formed the following series of words:—

MASCULINE


































 } pai-ai
 }

FEMININE

 } tai-ai
 }

			<i>pai-k</i>				<i>tai-k</i>
			<i>pai-t</i>				<i>tai-t</i>
							
			<i>pai-f</i>				<i>tai-f</i>
			<i>pai-s</i>				<i>tai-s</i>
			<i>pai-set</i>				<i>tai-set</i>
			<i>pai-n</i>				<i>tai-n</i>
			<i>pai-ten</i>				<i>tai-ten</i>
			<i>pai-sen</i>				<i>tai-sen</i>
			<i>pai-u</i>				<i>tai-u</i>

COMMON.

			<i>nai-a</i>				<i>nai-a</i>
			<i>nai-a</i>				
			<i>nai-k</i>				<i>nai-ten</i>
			<i>nai-g</i>				
			<i>nai-t</i>				
			<i>nai-f</i>				<i>nai-sen</i>
			<i>nai-s</i>				<i>nai-u</i>

The following examples will illustrate their use:—

1.
pai-à sen āa her sànnu - nà
 My brother elder hurried me.

2.
pai-à neb nefer
 My lord beautiful.

3.
āz pai - k i em - sa-à er
 Fie on thy coming after me to

ḫaṭbu
 slay [me].

4.
ḫer pai-t hai emmā-à
 For thy husband [is] to me

em seḫeru en ātef
 in the guise of a father.

5.
ûs ta hēmt en pai-f sen āa
 Behold the wife of his brother elder

senṭu - ōi
 was afraid.

6.
āu - set her teṭ en pai - set sūn
 She said to her keeper.

7.
āu hāti - sen her nefem her pai - sen
 Were their hearts rejoicing over their

rā baku
 doing of work.

8.
temit uxaā tai-ā māāu
 That not may fall my hair

her uat
 on the way.

9. *tai-k* *sai* *as-ua* *em* *nasaqu*
Thy letter abounds in breaks.

10. *suten* *neb* *hend* *tai-u* *suten* *hemut*
King[s] all with their queens.

1. *amma* *an-tu-na* *nai-a* *uru*
Let be brought to me my nobles

daiu
great.

2. *er* *nai-k* *re-het* *daiu*
To thy storehouses great

em *Uast*
in Thebes.

3. *nai-f* *en* *xartu*
His children.

4.
xer nai sen xai en ra as.

With their weapons, numerous

set em sa

were they as the sand.

5.
nai-u gerau em xemt

Their bolts of copper (or bronze).

6.
ketex em herti her nau aa

Goods on porter[s] and upon their asses.

7.
tau-a hems rexit em

I caused to sit the people in

- nai-u qubu tau-a semi ta*

their shadow. I caused to travel the

- set Ta-merà itu-s seusex-0*

woman of Egypt on her journey making long [her journey]









er auset mer - nes an teha-
to the place she wished [to go], not attacked

set kawi bu-nebu her uat
 her any person whatsoever on the way.

CHAPTER VIII.










ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.

The **adjective** is, in form, often similar to the noun, with which it agrees in gender and number ; with a few exceptions it comes after its noun, thus :—

							
<i>χet</i>	<i>nebt</i>	<i>nefert</i>	<i>abt</i>	<i>χet</i>	<i>nebt</i>	<i>nefemet</i>	<i>beneret</i>






Thing every, good, pure ; thing every, pleasant, sweet.

The following will explain the use of the adjective in the singular and plural.









1.         





anx-à *em* *tau* *en* *beti* *helet*









Let me live upon bread of barley white,










				
<i>heget-à</i>	<i>em</i>	<i>pertu</i>	<i>teseru</i>	










my ale [made] of grain red.










2.        
 au hen her hens her arit hru
 Was [His] Majesty sitting to make a day





   
 nefer er henā - set
 happy with her.

3.        
 gem - k ta serāu nefer
 Thou didst find the girl pretty

        
 ta enti her sau na kamu
 who was watching the gardens.

4.         
 ka ari-ā nek hebsu neferu
 Indeed I will make for thee clothes beautiful.

5.         
 āu - sen her ruṭ em sanabu
 They grew into trees

   
 sen āiu
 two great.


6. *iau-â* *em-bal* *neteru* *âaiu*
I am in the presence of the gods great.


The adjectives "royal" and "divine" are usually written before the noun, thus :—

- | | | |
|--|---------------------------------------|-------------------------------|
| | <i>suten ân</i> | royal scribe |
| | <i>suten âbu</i>
(or <i>hemu</i>) | royal workman |
| | <i>suten naâ</i> | royal boat or barge |
| | <i>suten rex</i> | royal acquaintance or kinsman |
| | <i>suten hent</i> | royal woman, i. e., queen |
| | <i>sutenu henu</i> | royal servants |
| | <i>neter hen</i> | divine servant, i. e., priest |
| | <i>neter het</i> | divine house, i. e., temple |
| | <i>neter âtef</i> | divine father. |

Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

1. 
 au - set nefer em hāt - set er set
 She was fair in her body more than


 hēmt nebt enti em pa ta fer - f
 woman any who [was] in the earth the whole of it.

2. 
 ur - k er neteru


Great art thou more than the gods.


3. 
 se - āst - u er sā

They were numerous more than the sand.

4. 
 ānel hrā - k zu er neteru

Homage to thee [O thou one] glorious more than the gods.

5. 
 betenu er desemu xaxet
 Fleet more than greyhounds, swift


 er sūt
 more than light.

6.  *yper*  *ager - k*  *eref*  *em*

It shall happen thou shalt be wise more than he by











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being silent.

7.  *nefer*  *setem*  *er*  *entet*  *neb*

Good is hearkening more than anything, i. e., to obey
is best of all.

NUMERALS.

I	=		<i>uā</i>	=	1
II	=		<i>sen</i>	=	2
III	=		<i>ymet</i>	=	3
IIII	=	 or 	<i>fīu</i> or <i>āfīu</i>	=	4
IIII III * }	=		<i>tuau</i>	=	5
IIII III III	=		<i>sās</i>	=	6
IIII	=		<i>sefex</i>	=	7

	=		<i>hemennu</i>	=	8
	=		<i>paut</i>	}	= 9
	=		<i>pest</i>		
	=		<i>met</i>	=	10
	=		<i>faut</i>	=	20
	=		<i>mab</i>	=	30
	=		<i>hement</i>	=	40
	=	(?)	(?)	=	50
	=	(?)	(?)	=	60
	=		<i>sefex</i>	=	70
	=		<i>hemennui</i>	=	80
	=	(?)	(?)	=	90
	=		<i>saā</i>	=	100
	=		<i>xa</i>	=	1000
	=		<i>tab</i>	=	10,000
	=		<i>hefennu</i>	=	100,000

	=		<i>heh</i>	=	1,000,000
	=		<i>sennu</i>	=	10,000,000

The **ordinals** are formed by adding O *nu* to the numeral, with the exception of "first", thus :—

	Masc.		Fem.	
First		<i>tepi</i>		<i>tept</i>
Second				
Third				
Fourth				
Fifth				
Sixth				
Seventh				
Eighth				
Ninth				
Tenth				

and so on. From the following examples of the use of the numerals it will be noticed that the numeral, like the adjective, is placed *after* the noun, that the lesser numeral comes last, and that the noun is sometimes in the singular and sometimes in the plural.

1.
 rex - kuā ren en pa neter XLII

I know the name of the god forty-two,
 i. e., I know the names of the forty-two gods.

2.
 re en tekan IV

Chapter of the flames four, i. e., "four flames".

3.
 nes su xet 300 em āu-f

Belong to him measure[s] 300 in his length,

xet 230 em usext-f
 measure[s] 230 in his breadth.


4.
 meḥ 1000 pu em āu-f

Cubit[s] one thousand is he in his length.

5.
 fāu-ā nek met en tebā en tēp en

I have given to thee { 10 of 10,000 } of bushels of
 i. e., tens of ten thousands

neferu er setefau neter-hetep-k
 grain for the supply of thy offerings.

Ordinal numbers are also indicated by  *meḥ*, which is placed before the figure thus :—

1.  *em*  *maāu*  *meḥ*  *uā*  *em*  *maāu*

In the temples of the first [rank], in the temples


 II

meḥ sen

of the second [rank].

TIME.

The principal divisions of time are :—







		<i>ḥat</i>	second			<i>at</i>	minute
		<i>unnut</i>	hour			<i>hru</i>	day
		<i>ābet</i>	month			<i>renpit</i>	year
		<i>seṭ</i>	30 years			<i>ḥen</i>	60 years
		<i>ḥenti</i>	120 years			<i>ḥeh</i>	100,000 years
		<i>ḥeh</i>	1,000,000 years			<i>tetta</i>	eternity.
 <i>sen</i> 10,000,000							

Examples of the use of these are :—

1.  *ṭa* - *f*  *renput*  *āst*  *ḥer*  *ḥer*  *renput-ā*




May he give years many over and above my years

ent
of
any
life; [and] months
abetu
III
as
her
many { over, i. e., }
{ in addition to }

					
abet-a	nu	anɣ	hru	āš	her
my months	of	life; [and] days		many	over









hru-à	nu	ānꜥ	kerḥ	āš	her
my days of		life; [and] nights		many	over

kerh - ü
my nights.














2.  untet - f  henti  hek

3. *uneniu* *any* *er* *neheh* *henti*
Who exist living for ever, 120 years ×


fetta
eternity.

4.      
au - k *er* *heh* *en* *heh*
 Thou art for millions of years of millions of years,
-  
ahā *heh*
 a period of millions of years.

This was the answer which the god Thoth made to the scribe Ani when he asked him how long he had to live, and was written about the XVIth century B. C. The same god told one of the Ptolemies that he had ordained the sovereignty of the royal house for a period of time equal to :—

-    
fetta *henti* *heh* *sefu*
 An eternity of 120 year periods, an infinity of 30 year periods,
-    
heh *renput* *senu abet* *hefnu*
 millions of years, ten millions of months, hundreds of thousands
-     
hru *tebau* *unnut* *gau* *at*
 of days, tens of thousands of hours, thousands of minutes,



saā



hat



met



ant

hundreds of seconds, [and] tens of thirds of seconds.

THE EGYPTIAN YEAR.

The year, renpit, plural consisted originally of twelve months, each containing thirty days; as the month contained three periods of ten days the year consisted of thirty-six weeks of ten days each. Later the Egyptians added five days¹ to the years, and thus made it equal to 365 days . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each, thus:—

1. sat season of inundation and period of sowing.
2. pert season of "coming forth" or growing, i. e., spring.
3. semut season of harvest and beginning of inundation.

Documents were dated thus:—

¹ Called "epagomenal days".

² They discovered that the true year was longer than 365 days, that the difference between 365 days and the length of the true year was equal nearly to one day in four years, and that New Year's day ran through the whole year in $365 \times 4 = 1460$ years.



hen en suten net (or bāt) Amen meri Piānxi
the majesty of / the king of the / Piānkhī beloved of Amen.
| South and North. |



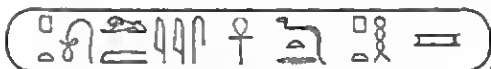
renpit IX	<i>Apalius</i>	<i>sesu</i>	VII
Year nino	of Apellacus,	day	seven,



first[month] of spring, day seventeen of the dwellers in



Ta-mert xer hen suten net (or bát)
 { Ta-mert, } under the majesty of { the king of the }
 { i. e., Egypt } { South and North }



Ptolemy, living for ever, beloved of Ptah.

This date shews that there was a difference of ten days between the dating in use among the priests and that of the Egyptians in the time of Ptolemy III Euergetes, king of Egypt from B. C. 247 to B. C. 222.



Year thirty-two, month three of sowing season, day six



xer

under



hen

the divine majesty of



suten net (or bāt)

{ the king of the
South and North, }

Rā-usr-maāt · meri · Amen

Rā-usr-maāt · meri · Amen,



ānx



ufa

life! strength!



senb






sa Rā











Rāmeses

heq Annu

health! son of the Sun, Rameses, prince of Heliopolis.

The words   , which frequently follow royal names, may be also translated "Life to him! Strength to him! Health to him!" They often occur after any mention of or reference to the king, thus:—

1.        
- pa bāireāa āa en Aa-perti
- The door great of Pharaoh,



ānx











ufa



















senb







life! strength! health!






2.        
uā en suten hemu tep en han - f
 One royal workman first of His Majesty,

  
ānχ ufa senb
 life! strength! health!

It has been said above that each month was dedicated to a god, and it must be noted that the month was called after the god's name. The Copts or Egyptian Christians have preserved, in a corrupt form, the old Egyptian names of the months, which they arrange in the following order :—

		1st month of winter	=	Thoth
		2nd „ „	=	Paopi
		3rd „ „	=	Hathor
		4th „ „	=	Khoiak
		1st month of spring	=	Tobi
		2nd „ „	=	Mekhir
		3rd „ „	=	Phamenoth
		4th „ „	=	Pharmuthi


					
|		1st month of spring	=		Pakhon
	||	2nd	"	"	= Paoni
	| | |	3rd	"	"	= Epep
	| | | |	4th	"	"	= Mesore.






The epagomenal days were called    {   }
 "the five days over (i. e., to be added to) the year".

CHAPTER IX.

THE VERB.

The consideration of the Egyptian verb, or stem-word, is a difficult subject, and one which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but recently the relationship of Egyptian to the Semitic languages has been boldly affirmed, and as a result the nomenclature of the Semitic verb or stem-word has been applied to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus  *ẖeper* means "to be, to become", and the "thing which has come into being". By the

addition of  the stem-word obtains a participial meaning like "being" or "becoming"; by the addition of  in the mase. and  in the fem. *xeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; and by the addition of  we have  *xepera* the god to whom the property of creating men and things belonged. The following examples will illustrate the various uses of the word:—

1.  *neter*  *uau*  *xeper*  *em*  *sep*  *tep*

The god one [who] came into being in time primeval.

2.  *xeper*  *mejet*  *nebt*  *Tem*

Came into being words all of Tem.









3.  *an*  *xepert*  *sat*  *tu*











Not had come into being earth [and] mountains.

4.  *saut*  *xepert*  *gui*  *aat*











Guarding { thing that hath } that great.
 { come into being }

5.        
ari-à *xeperu* *neb* *er* *šāā*
 I have made transformations all at the dictates










       
ab-à *em* *bu* *neb* *mer* *ka-à*
 of my heart in place every [which] wished my ka.

6.          
em *hā* *en* *xeperu* *hā* *i - her - sa*
 In the face of men and women and those who shall come


sen
 after them.

7.          
an *rex - en - tu* *xepert* *arit*
 Not are known {the things that will} [as] the work
 {come into being}


neter
 of God.

8.         
xeper-à *xeper* *xeperu*
 { I am he who } and { who made to } { the beings who }
 { came into being } { come into being } { came into being }

		-							
<i>ḫeperu</i>			<i>kuà</i>	<i>em</i>	<i>ḫeperu</i>				
I came			into being	in	the forms				of

<i>ḫeperà</i>			<i>ḫeper</i>		<i>em</i>	<i>sep</i>		<i>ṣepi</i>	
the god Khepera, who came into being in primeval time.									

Or again, if we take a word like *àqer* it will be seen from the following examples that according to its position and use in a sentence it becomes a noun, or a verb, or an adjective, or an adverb.

1.

sma-à *em* *ḫu* *ṣepsi* *àqer*

May I join the spirits holy [and] perfect

nu *neter-ḫert*

of the underworld.

2.


ṣāt *ent* *ṣàqer* *ḫu*


The book of making { perfect or strong } { the spirit [of the] deceased }.

3.






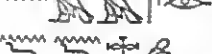

àu-f *netri* *emmā* *àqeru*



He is divine among the perfect ones.


 au - sen aut enti er . hāti-f
 They, the cattle which were before him


 her xeperu nefer er āger sep sen
 became fine, exceedingly, twice.
 I. e., the cattle became very fine indeed.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four, and five letters, which are usually consonants, one or more of which may be vowels, as examples of which may be cited :—


	ān	to return, go or send back
	ha	to walk
	āhā	to stand
	sāḥ	to cut
	rerem	to weep
	neḥa	to cut
	nemmes	to enlighten
	netnet	to converse

	<i>nemesmes</i>	to heap up to overflowing.
	<i>nefemnefem</i>	(probably pronounced <i>nefemtem</i>) to love.

The stem-words with three letters or consonants, which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant, roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant, or by combining two roots of two letters; and roots of five consonants from two trilateral roots by the omission of one consonant.

Speaking generally, the Egyptian verb has no conjugation or species like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation, and never took the trouble to indicate the various vowel-sounds like the Syrians and Arabs; but by comparing forms which are common both to Egyptian and Coptic, a tolerably correct idea of the pronunciation may be obtained.

There is in Egyptian a derivative formation of the

word-stem or verb, which is made by the addition of S, — or , to the simple form of the verb, and which has a causative signification; in Coptic the causative is expressed both by a prefixed S and T. The following are examples of the use of the Egyptian causative:—

1. From    *āa* to be great:—



s-āa-ā



neferu-f

I made great, i. e., magnified his beauties.

2. From   *ānχ* to live:—



āthu-ā



mennu



āaiu



mā



fūu

I dragged [two] statues

huge

as mountains



em



šeset



behes



s-ānχ

of white marble [and] alabaster, and I made [them] like life



em



ari



hetep



her



unemet



semhi

making [them] to rest at the right [and] left



en



pai-s



reit



xeti

of

its

door



inscribed








her ren ur hen - k

with the name great of thy majesty.

3. From   *xep*er to become :—




se xep er re - he tu - f

I made to come into being his treasure-houses






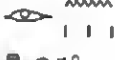



















ba em xet ta neb




[which were] flooded with things of every land.








The verb with pronominal personal suffixes is as follows :—






Sing.		<i>rex-â</i>	I know
1 com.		<i>nehem-k</i>	thou deliverest
2 m.		<i>tet-t</i>	thou speakest
2 f.		<i>sat-f</i>	he cuts
3 m.		<i>gem-s</i>	she finds
3 f.		<i>ari-n</i>	we do
Plur.			
1 com.		<i>mit-ten</i>	ye die
2 com.		<i>xep</i> er-sen	they become.
3 com.			

The commonest auxiliary verbs are  *āhā* to stand;  *un* to be;  *āu* to be;  *āri* to do;  *tā* to give; the following passages illustrate their use:—





1.  *un*  *ān - f*  *her*  *te!*  *nes*  *set*  *āhā*
Was he saying to her, 'Stand up








 *tā-t*  *nā*  *pertu*
give thou to me grain'.

2.  *āhā*  *te!* - *set*  *nef*  *bu*  *pu*  *nā*  *me!et*
Stood up said she to him, 'No one hath spoken







 *emmā-ā*  *heru*  *paik*  *sen*  *berāu*
with me except thy young brother'.

3.  *āhā*  *en*  *gemhet*  *en*  *set*
Stood up glanced at them









 *hen - f*  *āhā - nef*  *xāra*  *er*
His Majesty, he stood up furious with rage against




sen má tef Mentu neb Uast
 them like father Menthu, lord of Thebes.

1. 














un an - s set her aha
 Was she standing up.

2. 
















un an - f her teftu emma - s
 Was he speaking with her









set em tet
 saying:—

3. 












un an - f her arqu - f en
 Was he taking an oath to him by






















pa Ra - Heru - xuti em tet
 the god Ra - Harmachis, saying:—






4. 















un an pa aletu en her
 Was the young man coming (?) to









					
<i>mefu</i>	<i>emma</i>	<i>paif</i>	<i>sen</i>		
speak	with	his	brother.		








1.      
au-à sen! - kuà en bain-k
 I am fearing thy souls (i. e., will).







2.      
au - f her sper er paif per
 Was he going into his house,

    
au - f her gem taif hemt
 was he finding his wife

      
sefer - 0à mer - 0à en àlau
 lying sick through { violent
 { treatment. }

       
au - set her temt tât mu her tet - f
 Was she not putting water upon his hand

      
em paif seyeru au bu pui
 according to his wont. Was not












set setau er - hāt - f au paif
 she lighting a fire before him. Was his










per em kekui
 house in darkness.

1. 




māui āri - n en - n unnut
 Come, let us make for ourselves an hour









seferu
 lying down.

2. 









em āri meh āb - k ayetu
 [Do] not make to fill heart thy [with] the wealth







kai
 of another.






1. 








ben āu-ā er fat per - f em
 Not am I letting to come forth it from

			
re - â	en	reb	nebt
my mouth	to	people	any.

2.    

emtuf	ân	naif	âaut
He	brought	his	cattle

				
er - hât - f	er	jat	sefer - u	em
before him	to	make	lie down	them in

	
pai - sen	âhait
their	stalls.


In the limits of this little book it is impossible to set before the reader examples of the use of the various parts of the verb, and to illustrate the forms of it which have been identified with the Infinitive and Imperative moods and with participial forms. If the Egyptian verb is to be treated as a verb in the Semitic languages we should expect to find forms corresponding to the Kal, Niphal, Piel, Pual, Hiphil, Shaphel, and other conjugations, according as we desired to place it in the Southern or Northern group of Semitic dialects. Forms undoubtedly exist which lend themselves readily to Semitic nomenclature, but until all the texts belonging

to all periods of the Egyptian language have been published, that is to say, until all the material for grammatical investigation has been put into the Egyptologists' hands, it is idle to attempt to make a final set of grammatical rules which will enable the beginner to translate any and every text which may be set before him. In many sentences containing numerous particles only the general sense of the text or inscription will enable him to make a translation which can be understood. In a plain narrative the verb is commonly a simple matter, but the addition of the particles occasions great difficulty in rendering many passages into a modern tongue, and only long acquaintance with texts will enable the reader to be quite certain of the meaning of the writer at all times. Moreover, allusions to events which took place in ancient times, with the traditions of which the writer was well acquainted, increase the difficulty. This being so it has been thought better to give at the end of the sketch of Egyptian grammar a few connected extracts from texts, with interlinear transliteration and translation, so that the reader may judge for himself of the difficulties which attend the rendering of the Egyptian verb into English.








CHAPTER X.

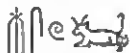





ADVERBS, PREPOSITIONS, CONJUNCTIONS, PARTICLES.









ADVERBS.

In Egyptian the prepositions and certain substantives and adjectives to which  *er* is prefixed take the place of adverbs; examples are:—

1. The cattle which were before him became

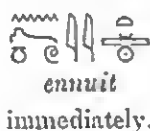
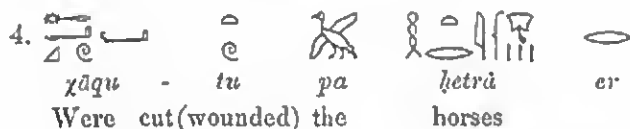
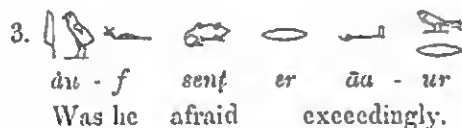
			 		
<i>nefer</i>	<i>er</i>	<i>áger</i>	<i>sep sen</i>	<i>qeb</i>	<i>sen</i>
fine	exceedingly,	twice,	they doubled		

				 
<i>mesu</i>	<i>sen</i>	<i>er</i>	<i>áger</i>	<i>sep sen</i>
their births	exceedingly,	twice.		

2.        
- un* *set* *nefer* *er* *aa* - *ur* *her* *ab*
- Was the woman fair exceedingly to the mind












of his majesty more than any thing.









PREPOSITIONS.







Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are :—

1. *en* for, to, in, because.
2. *em* from, out of, in, into, on, among, as, conformably to, with, in the state of, if, when.
3. *er* to, into, against, by, at, from, until.
4. or *her* upon, besides, for, at, on account of.
5. *tep* upon.

6.  *zer* under, with.
7.  *zer* from, under, with, during.
8.  *mā* from, by.
9.  *hena* with.
10.  *xeft* in the face of, before, at the time of.
11.  *xent* in front of, at the head of.
12.  *ha* behind.
13.  *mā* like, as.
14.  *ter* since, when, as soon as.







The following are used as prepositions:—

-  *ami* dwelling in.
-  *ari* dwelling at or with.
-  *heri* dwelling upon.
-  *xeri* dwelling under.
-  *tepi* dwelling upon.
-  *xenti* occupying a front position.









These are formed from the prepositions  *m*,  *r*,  *her*,  *zer*,  *tep*, and  *xent* respec-










tively. The following examples will illustrate the use of prepositions :—






- I. 1.        
en ka en Ausar an Ani
 To the ka of Osiris, the scribe Ani.
 (double)

2.      
paut neteru em hennu en
 The company of the gods [are] in praises because

  
uben-k
 thou risest.







3.        
ta em sertu en maa satet-k
 The earth [is] in rejoicing at the sight of thy beams.

- II. 1.         
uben-f em xut abtet ent pet
 He riseth in the horizon eastern of heaven.








2.     
ulau pet ta em maxait
 Weighers of heaven and earth in scales.







3.      
maa · nā Heru em āri hemu

May I see Horus {as the guardian of} the rudder.
 { i. e., standing at }







4.      
gem · f em xet buṭ

May it be found on the wood of the table of offerings.

5.       
nuk uā em ennu en enen neteru
 I [am] one of those gods.




6.      
ā uā pest em Aah pert

Hail One shining from the Moon! Cometh forth


-      
Āusār Ani pen em āst - k
 Osiris Ani this among thy multitude.

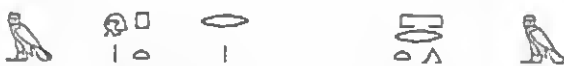
7.      
em hamemet un · nā

In the state of the *hamemet* beings may I lift up my legs


-   
unun Āusār


[as] doth lift up the legs Osiris.


8. 
 an xent . à her - f em tebt - à
 Not let me walk upon it with my sandals.

9. 
 em tept - re pert em
 Conformably to the utterance [which] came forth from








 re hen en Heru
 the mouth of the majesty of Horus.

- III. 1. 
 au-f her semi em - sa naif
 He followed after his






 dant er sext
 cattle in the fields.

2. 
 er paif per er tenu
 Into his house at each


 ruha
 evening.





3.      
āhā ti er het ta un

Stand up, wait until the daybreak being

-    
pa āten her uben
 the Disk, i. e., Rā, shining (or rising).

4.     
hept tu Maāt er trāui






Embraced art thou by Maāt at the two seasons.






5.     
entek setemet er ānyui-k

Thou hearest with thy two ears.



6.     
em āhā er-ā em meter

Let none stand up against me in evidence,





-     
em xesef er-ā em fatat
 none make opposition to me among the chiefs.

7.     
men āb · k er āhāu · f

Stable is thy heart by (or on) its supports.


8.  *sejem - a*  *em*  *utu*

I have gained the mastery of what was commanded



-  *arit*  *er - a*  *tep*  *ta*
- to be done for me upon earth.


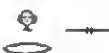
- IV. 1.  *Teluti*  *Maat*  *her*  *aui - f*


Thoth and Maat upon his two hands (i. e., on the right and left).

2.  *ta - k*  *maa-tu*  *her*  *tep*  *tuait*

Thou lettest be seen thyself at {the head of the morning,
i. e., the early morning,}

-  *hru*  *neb*
- each day.

3.  *aha*  *aba*  *nef*  *her - s*
- He hath fought for it.

4.  *aq - sen*  *er*  *asi - a*  *ses - sen*  *her - f*

They enter into my sepulchre, [or] they pass by it.

5.     
i-â nek âti neb - â her

I have come to thee, O Prince, my lord, for the sake









Bent-enb-rest
of Bent-enth-resht.

- V. 1.      
âr kert rex re pen semaâxeru-








If now be known chapter this he will be made

-      
f pu tep ta em Neter-xert







victorious upon earth [and] in the underworld.

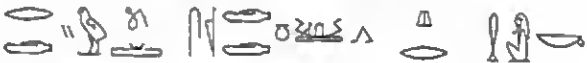

2.      
maa-â neferu-k ufa - â tep ta



I shall see thy beauties, I shall be strong upon earth.



- VI. 1.       
âp en pa ser en Bexten in


An envoy of the Prince of Bekhten hath come













-      
xer ânut âst en suten hemt
with gifts many for the queen.




























2. 
retiu *seqtet* *xer* *hen-k*
 Vigorous is the *seqtet* boat under thy majesty,
- 
satut - *k* *em* *hrdu*
 thy beams [arc] in [their] faces.


3. 
gem-en-tu *re* *pen* *em* *Xemennu* *xer*
 Was found chapter this in Hermopolis under
- 
retiu *en* *hen* *en* *neter* *pen*
 the two feet of the majesty of god this.


- VII. 1. 
fet *an* *suten* *pa* *neter* *aa*
 Spake the king, the god great
- 
xer *seru* *hdui*
 with the princes [and] chiefs.


2. 
tes *meteh* *xer* *hen* *en* *Tetu*
 [I was] girded with the belt under the majesty of Teta.


3.      
xer *hen* *en* *enten* *net* (or *bât*) *Assâ* *anx*
Under the majesty of { the king of the } *Assa*, living
 { South and North, }
     
tetta *er* *nehel*
for ever [and] ever.


VIII. 1.                           


IX. 1.  *au-f*
He


 *er*


 *hem*s
sat











 *henā*
with

 *taif*
his

 *hemt*
wife,

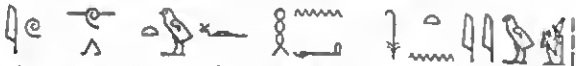

 *emtuf*
he


 *surā*
drank, etc.


2.          
teben-k *pet* *henā* *Rā* *maa-k*
 Thou goest round heaven with Rā, thou seest


reyit


the beings of knowledge.


3. 
au sta - tu - f henā suteniu
 He is led along with the kings of the south,
- 
neti (or bāti) rā neb
 and the kings of the north each day.






- X. 1. 
fua Rā xeft uben - f
 Praised be Rā when he riseth.

2. 
seqtet - f xeft Rā er bu neb
 He journeyeth before Rā into place every

- 
meri - f ām
 wisheth he [to be] there.

3. 
āri-ā nek xut setat em nut - k
 I made for thee a hidden horizon in thy city





- 
Uast xeft en āba - k
 Thebes in the face of thy courtyard.

XIII. 1.  *ṭā-tu*  *nā*  *ketepu*  *em bah*  *mā*






May be given to me offerings in the presence as [to]

 *sesu*  *Heru*








the followers of Horus.

2.  *i*  *kuā*  *ḫer - ten*  *ter - ten*






I have come before you, do ye away with

 *ṭu*  *neb*  *āri - ā*  *mā*  *ennu*

evil all dwelling in me like that [which]

 *āri*  *en*  *ten*  *en*  *ḫu*  *VII*  *āpu*



yo did for spirits seven these








 *āmiu*  *ses*  *en*  *neb -*  *sen*


who [are] in the following of their lord








 *Sepa*  *Sepa.*








XIV. 1.       
su uār er hāt hen - f ter
 He fled before his majesty when

 
setem - f
 he heard [of him].

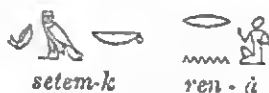
2.       
teka - ā nehaut sentrā
 I planted sycamores and incense-bearing trees

      
em paik āba bu
 in thy courtyard, never

      
petrā . u ān ter reku neter
 were seen [such as] they going back since { the time }
 { of the god. }

3.       
ām - ā ās ta en heqt ses-ā
 I have eaten, behold, bread of sorrow, I have drunk

      
mu em āb ter hru pef
 water of affliction since day that



[in which] thou didst hear my name.

Examples of the words which are like prepositions are :—

1.
ânet herâ-k âmi em hetepu neb
 Homage to thee dweller in peace, lord

âut âb
 of joy of heart!





2.
xâ - ôâ em neb Tâtau em heq
 Thou art crowned as lord of Tattu, [and] as prince

âmi Abtu
 dwelling in Abydos.







3.
sefex - nâ âsfet ârt - ben
 I have set free the faults which dwell in you.




4.  *ter - f*  *nek*  *fut*  *ari*

He hath done away for thee the evils dwelling



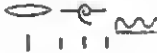
-  *hau - k*  *em*  *xu*  *tep - re - f*






in thy members by the power of his utterance.

5.  *au - f*  *her*  *ennu*  *xeri*  *pa*  *sba*
- He looked under the door


-  *en*  *paif*  *ahait*
- of his stable.

6.  *i-tu-f*  *er*  *sefer*  *xeri*  *pa*  *as*
- He came to lie down under the {cedar tree.}

7.  *nuk*  *xenti*  *Re - stau*
- I am at the head of Re-stau.



8.  *nuk*  *ka*  *em*  *xenti*  *sext*
- I am the bull at the head of the field.

The following are compound prepositions with examples which illustrate their use.

1.  *em asu* in consequence of, in recompense for.

 *ta - nef*  *heq-u*  *Qemt*  *Tésert*  *em*




He hath granted me to rule Egypt and the desert in

 *asu*  *ari*
reward therefor.

2.  *em aq* in the middle.

 *tut*  *en*  *Fa-a*  *em*  *aq*  *hati - f*



An image of the god Fa-a in the middle of his breast.

3.  *abu* opposite.  *em ab* or  *em*

 *au*  *apu -*  *nef*  *aset-f*  *em*  *abu*




Is ordered for him his seat opposite

 *sebau*
the stars.

4.   *em uā* alone.



     
ahā ser em uā sefi ses

Stood the prince alone, he drew the bolt.

5.    *em uah her* in addition to.


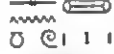

     ...   
ki sa amh abu em uah her

Another order among the priests in addition to








 
sa IV

the orders four [already existing].

6.   *em bah* before, in the presence of.

  
sesep sennu em bah - k

The receiving of cakes before thee.

      
ahā en sen seft em bah - ā neteru

They were slain before the gods.

7. *emmā* with, among.

er *ārit* *mert* - *f* *tep* *ta* *emmā*
To do his will upon earth among

ānxiu
the living.

8. *em mātet* likewise.

em *mātet* *emtuk* *i* - *nek* *er*
Likewise thou come to






sexet *xeri* *pertu*
the fields with grain.

9. *em rer* about, around.



qet *besem* *ur* *em* *ārit* *en hemut* *er*
Building a bastion great with work of artificer by the




xet *āter* *em* *rer* *ābtet*
work of the river about the eastern side.

10.    em nem,   em nem-ā a
second time, again.

    
an mit - nef em nem
Not shall he die a second time.









11.    em ruti outside.

    
per - f per-ā em ruti
He cometh forth, I come forth outside.

12.    em hau moreover, besides, in addition to.

       
em zer hru em hau amenit
In the course of the day besides continually.










13.   em hat before, in front of.




       
ab - k netem arati xā - ō em hat - k
Thy heart is glad, the uraeus riseth before thee.

14.   em her in front of, upon.







       
au neter het - f em her set
Is his divine house upon the mountains.




15.    *em her ab* within, in the midst of.





        
aà Nibinaitet enti em her
 The island of Cyprus which [is] in the midst

  
ab Uat - ur
 of the Green great (i. e., the sea).



16.    *em xem* without.






     
uah ka-f an arit-a em
 { He } hath placed his *ka*[in me], not do I work
 { i. e., God }

  
xem - f
 without him.

17.     *em xennu* within, inside.

        
auset . f em xennu kekiu
 His seat is within the darkness.



18.   *em* *zer* among.

  *au* *erfa* -  *sen*  *per*  *hi*







May it be granted to them to come forth advancing



  *em* *zer*  *hesu*  *ent*  *Ausur*
among the favoured ones of Osiris.

19.   *em* *zet* after, behind. in the train of.

  *au* - *f*   *ay* - *f*   *em* *zet*  *per*  *em*








He shall enter in after coming forth from

   *neter* *zert*  *ent*  *Amentet*  *nefert*
the underworld of Amentet the beautiful.

20.   *em* *sa* after, behind, at the back of.

   *sati*   *Su*   *iu*  *em*  *sa* - *k*

The slayers of Shu come at thy back

    *er*  *hesq*   *tep* - *k*
to cut off thy head.

21.    *em qeb* among, in the company of.







     
un . nā em qeb hesi emmā

Let me live in the company of the favoured ones among

  
amaxiu

the venerable ones.

22.    *em qet* around, in the circuit of.

     
qet . ā sebtī em qet . s
 I built a wall round about it.

      
unen bes āst em qet . f neb

There shall be flames many round about it every
 [where] (i. e., throughout).

23.   *em tep* upon.

        
paut neteru nek em tep mast

{ The } of the gods are to thee upon [their] legs
 { company }
 (i. e., they are standing or kneeling).



24.    *em tebu* in return for.



ari - nef matet emyet menindu
 { Shall } for him the like after his death
 { be done }



f em tebu aru ari - nef na
 in return for the things which he hath done for me.

25.   *em fer* because of.



an rex - f tai er pa
 Not knew he [how] to cross over to



enti paif sen serin am em fer
 where [was] his brother younger there because of



na en emsehu
 the crocodiles.



au-f remi em terti
 Was he weeping because of



petrâ
the sight of



paif
his



sen *serâu*
brother younger.

26. *er âmtu* between (also and =).

texenui *em* *smu* *benbenet* *sen*

Two obelisks of *smu* metal their pyramidions



âbxy
piercing



em *hert*
upwards



em *ââuit*
in the colonnade



sepset
noble



er



âmtu



bexenti



urti



en

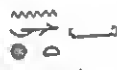
between the two pylons great of



suten



ka



next

the king, the bull mighty.

27. *au* *pa* *tut* *en* *pa* *suten*

Was the statue of the king

āhā her pai utu āu paif
standing by the stele was his

hesemu er āuf retu f
greyhound between his legs.

28. *er āq opposite.*

āu-f her āhā her set er āq
He was standing on the mountain opposite

ta nebt senti enti em pa nu
the lock of hair which [was] in the water.

29. *er kes by the side of.*

fa - k nā āuset em neter-xert er
Grant thou to me a place in the underworld by

kes nebu maāt
the side of the lords of Maāt.

30. er bu-n-re outside, at the place of the door of the way.

au-f tes - nes - set em ari per

He said to her, Do not make an appearance

er bu - n - re tem pa
outside so that not the

imā her āfa - t
sea seize thee.

31. arma with.

na māfaiu en pa xer
The guards of the cemetery

enti arma - u

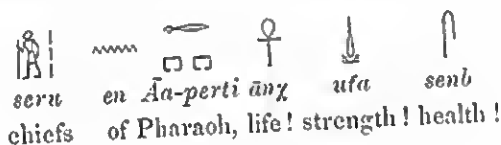
which [were] with them.

32. er enti because, so that.

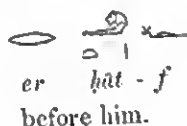
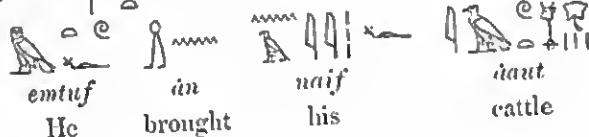
er enti betau ur āa pa
Because an evil very great was that



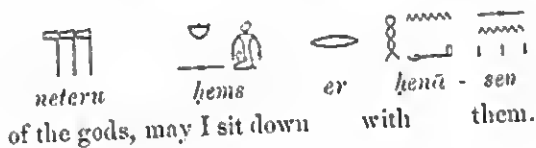
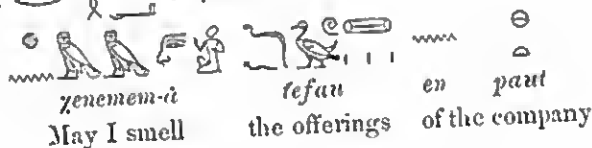
which had done the governors of the lands towards the





33. er hāt before.




34. er henā with.



35.   *er her* in addition to, over and above.

   
er her setai tesu




In addition to the mysteries recited.

36.  *er xet* after, behind.

   ...
en ta het Usr-maāt-Rā meri Amen
 Of the house of king Usr-maāt-Rā meri Amen





     
er xet pa neter hen tep en Amen
 after tho prophet chief of Amen.

37.  *er xer* with.






  
perer er xer han

Coming forth with men and women of the time.

38.  *er saā* as far as, until.

   
smen hetepet-ā maāu en ka-ā







Establishing my offerings due to my ka,

men em amenit er saā
 established in perpetuity until





neheh
 eternity.







set ufa set xui māki er
 They are safe, they are protected [and] garded






saā heh
 until eternity.

39.  *er sa* after, at the back of.

re en āq er sa pert

Chapter of going in after coming forth.

40.  *her āb* in, within, among, interior.







hā erek her āb uā k

There is rejoicing to thee in thy boat,



get - k em hetepu
thy sailors are content.



em imentet em abtet em tauu her abu
In the west, in the east, in the countries interior.



inet hrä - k Ra neb maät
Homage to thee, Rā, lord of right,



imen karä - f neb neteru
hidden is his shrine, lord of the gods,



xeperä heri-ab ula - f
Khepera in his boat.

41. her a at once, straightway.



äha en un - en - sen her a äq
They opened the gates at once, entered






en hen-f er xennu en nut
his majesty into the city.

45.   *her sa* besides, in addition to, moreover, after.

 *na*  *en*  *mešet*  *enti*  *her*  *sa*  *ta*

The

words which are $\left\{ \begin{array}{l} \text{after or in} \\ \text{addition to} \\ \text{[those of]} \end{array} \right\}$ the

   *usext*
Hall

    *maäti*
of Maäti.

 *är*  *her*  *sa*

After

 *äri* - *ä*

I had performed

  *äru*  *nu*

the ceremonies of

 *tep renpit heb*

$\left\{ \begin{array}{l} \text{the New-Year} \\ \text{festival} \end{array} \right\}$

  *uten - ä*

I made an offering to

 *en*

 *tef*

father

 *Amen*

Amen.

46.   *her kes* by the side of.

 *erä - f*

He giveth

 *mešet*

speech

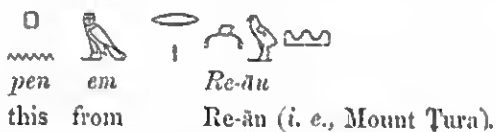
 *her*

 *kes*

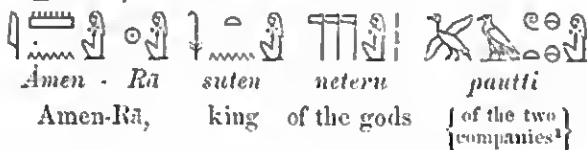
by the side of theirs.

 *äri*

47.  *zer ä* under the hand of, subordinate to.

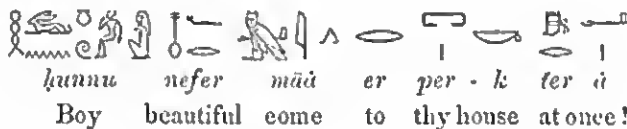


48.   *xer hāt* before, in olden time.









[who] came into being in olden time.


49. Ex ser ā at once.




¹ I. e.,

					
<i>paut</i>	<i>netern</i>	<i>āat</i>	<i>paut</i>	<i>netern</i>	<i>net'etel</i>

The company of the gods great, the company of the gods little.

50.  *fer bah* from of old, before.





 *an*  *sep*  *arit*  *iaut*  *ten*  *en*
 Never was { made { dignity this on
 i. e., conferred








 *bak*  *neb*  *fer*  *bah*
 servant any before.






 *speru*  *fi*  *erek*  *fer*  *em*  *bah*






Coming forth waiting for thee from of old.


51.  *ter*  *enti*,  *fer*  *entet* because.

 *sehu*  *renput*-*sen*  *setekennu*  *abet*-
 Disturbing their years, they invade their months

 *sen*  *fer*  *enti*  *aru*  *en*  *sen*  *het*
 because they have done evil


 *amen*  *em*  *arit*  *nek*  *neb*
 secretly in [their] work against thee all.











fer entet ren en Rā em zat

Because the name of Rā [is] in the body











en Ausār
 of Osiris.

fer entet - f em uā emmā ennu

Because he is as one among those

āu xefti - f fer em šenit

whose enemies are destroyed by the divine chiefs.










fer entet maa su neteru zu

Because see him the gods, and spirits,










metu em āru en
 and dead in the forms of




















Zenti - Amenti

the Governor of Amentet (*i. e.*, Osiris).

CHAPTER XI.


CONJUNCTIONS AND PARTICLES.


The principal conjunctions are :—

	<i>en</i>	because of
	<i>er</i>	until
	<i>her</i>	because
	<i>χeft</i>	when
	<i>mi</i>	as
	<i>re pu</i>	or
	<i>is</i>	} when
	<i>ist</i>	
	<i>isk</i>	
	<i>χer</i>	now
	<i>ar</i>	} now, therefore.
	<i>aref</i>	
	<i>eref</i>	


PARTICLES.

Interrogative particles are :

 *ân*, which is placed at the beginning of a sentence
and is to be rendered by "?"

 *âx* what ?

 *nimā* who ?



 *âgeset*, or *âseset*, who ? what ?

 *tennu* where ?

 *peti* }
 *petri* } what ?

Negative particles are :—

 or  *ân* not

  *ân sep* at no time. never








 *bu* not









 *ben* not









 *tem* not







 *âm* not.

Examples of the use of these are :—

1.       
neter hen re pu uā am-b ābu
 A prophet or one among the priests.




       
ar rex sūt ten her tep ta āu-f
 If be known book this upon earth, he

       
āri - s em ānu her qeres re pu
 doeth it in writing upon a bandage, or

     
āu-f per-f em hru neb mer-f
 ho shall come forth day every he pleaseth.

2.     
ās hen-f em Neher mā

When his majesty [was] in Mesopotamia according

  
entā-f bennu renpit
 to his custom oach year.








When his majesty [was] at Tehah in his expedition












second of victory.







When his majesty [was] in Thebes, the mistress





of cities, to do what things pleased father Amen-Rā,







the lord of the thrones of the world, in festival

his beautiful of the temple southern.

3. 






Shall it be that thou wilt be silent about it?









 ân au ân qebh ab en hen-k

Is it that not will cool the heart of thy majesty























 em enen âri - nek er-â

at this that thou hast done to me?








 ân au - ten rex - tini erentet tuâ

Is it that ye know not that I even



 rex - kud ren en âafet

I know the name of the net?

†. 







 let - en - sen ân hen-f entu-

Said to them his majesty, "Ye [are]

 ten âx

what (or who)?"


























 Ikaṭai em mâtet su mā âx

The country of Ikaṭai in likeness is it like what?

				
<i>pa</i>	<i>temät</i>	<i>en</i>	<i>xirebu</i>	<i>her</i>
The	town	of	Aleppo	in







		
<i>taif</i>	<i>merfareat</i>	<i>pai-</i>
its	neighbourhood [and]	its



			
<i>f</i>	<i>yet</i>	<i>mä</i>	<i>ax</i>
	ford [is] like what?		

5.      

un - nä *nimä* *trä* *tu entek*







Open to me! Who then art thou?


					
<i>nuk</i>	<i>nä</i>	<i>äm</i>	<i>ten</i>	<i>nimä</i>	<i>enti</i>
I am	one	of	you.	Who	is


 


kend - k


with thee?

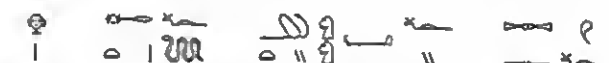
					
<i>au - set</i>	<i>her</i>	<i>fet - nef</i>	<i>ementek</i>	<i>en</i>	
She	said unto him, "Thou art . .				


 nimā trā
 who then ?"

6. 
 any · k aref em āseset xer
 Thou wilt live then on what with



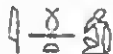





 sen neteru
 them the gods?




 āseset pu xu pui sem
 What is spirit that [which] goeth

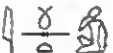





 her xat-f pehti - fi des-f
 upon his belly, [and] his two thighs, [and] his back?









 ā Tehuti āseset pu xepert set em
 O Thoht, what hath happened to them,






 mesu Nut
 the children of Nut?












à Tem àset pu sus - à
 O Temu {what kind of
 place is this} I have journeyed



er set
 into it?



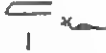







àset pu àhà em àny
 What is [my] duration in life?
 (i. e., How long shall I live?)






7. 






erfà nek àm - k teni
 Shall be given to thee thy food where?





 - sen neteru er-à
 Say tbey, the gods, unto me.












àu-k tennu
 Thou art where?






8.  *nuk*  *māu*  *pui*  *pebeni*
I am cat that the fighter (?)

 *âset*  *er*  *kes - f*  *em*  *Annu*
of the persea tree by its side in Annu

 *kerh*  *pui*  *en*  *hetem*  *zefti*
night that of the destruction of the enemies

 *nu*  *Neb-er-ter*  *âm-f*  *peti*  *eref*
of Neb-er-tcher in it. What then is

 *su*  *māu*  *pui*  *ta*  *Rā*  *pu*  *tesef*
it? Cat that male Ra is himself.²

 *peti*  *eref*  *su*  *An-â-f*  *pu*
What then is it? The god An-â-f is it
(i. e., it refers to An-â-f).

¹ I. e., What is the explanation of this passage?

² I. e., That male cat is Rā himself.

petrā	ren	k	an	sen	er-ā
What [is]	thy name		[say] they	to me?	

petrā	maat	nek	am
What	didst thou	see	there?

petrā	an	k	en	sen	iu	mau
What didst [say] thou	to	them?	I have	seen		

nā	āhehii	em	ennu	en	taiu
	rejoicings	in	these	lands	

Fenxu
of the Fenkhu.

petrā	erfā	en	sen	nek	besu
What	did they give	thee?	A flame		

pu	en	sešet	henā	uaf	en	behent
of	fire,	and a tablet	of	crystal.		








petrā

aref

arit

nek

eres

au

What

then didst thou

with it [them]? I








geres

nā

set

her

uteb

en

buried

them by the furrow of






mānāat

em

xet

xaiu

Mānāat

as

things

for the night.







petrā

gemt

nek






her-f

uteb

What

didst thou find

by it, the furrow

Māāat

uas

pu

tes

erfā

of Māāat?

A sceptre

flint,

'Giver




nifu

ren-f

of winds'

is its name.








petrā

aref

arit - nek

er

pa








What







then



didst thou

with

the








bes en sešet henā pa uaf en
 flame of fire and the tablet of







behent em - yet qeres - k set
 crystal after thou didst bury them?








āuhet - nā her - s āu sešet - nā
 I said words over them I dug
















set āu āxem - nā sešet āu
 it up, I extinguished the fire, I






set - nā uaf qemamu
 broke the tablet, [I] created




en mer
 a pool of water.

9. 




ān xesef - f ān kēnd - f her
 Not opposed is he, not turned back is he at


* 
sbau nu Amentet
 the doors of the underworld.



ân âm âut mehit
 Not having eaten goats [or] fish.



ân - f su mâ bâau en
 He brought it as a wonderful thing to



suten xeft maa - f entet sešeta
 the king when he saw that [it was] a mystery



pu da ân maa ân petrâ
 great, [hitherto] not seen [and] not observed.


ân âu kert ân âri - entu
 For not is it [possible], not can be made



nelem-[t]emit âm - s
 love in it.


10. 
 emmā het uā em haqet
 Let me take possession of the captives



 en Ausār an sep un - i em
 of Osiris, at no time let me be among
 (i. e., never)






 smait Suti
 the fiends of Suti.


 an sep pat arit matet en
 Never before was done the like by







 bak neb
 servant any.


 an sep pa matu setem
 Never before the like was heard.







11. 
 bu petrā k ta en Aupa,
 Not hast thou seen the land of Aupa? [And]


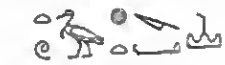



xatuma *bu* *rex* - *k* *qa* - *f*
 of Khatumā not knowest thou its form,

Ikaiai *em* *matet* *su* *ma* *a*
 and Ikaiai in resemblance it [is] like what?¹

bu *uru* - *k* *utui* *er* *Qetes*
 Not hast thou made a journey to Kadesh






henā *Tubaxet* *bu* *semi* - *k*
 and Tubakhet? Not hast thou gone














er *na* *en* *šasu* *xeri* *ta*
 to the Shasu people who have the

pet *māšau*, *bu* *tekas* - *k*
 bowmen [and] soldiers? Not hast thou passed over









¹ Dost thou not know what kind of place Khaṭumā is, and what sort of land Ikaiai is?

		   			
uat	er	Pamakare		bu	pui
the way	to	Pamakare ?		Not	did

	  		
na	atau	rex	peh - f
the	thieves	know [where] he had arrived.	





							
bu	pu	uā	mešet	mā-ā		heru	
Not [any] one		spake	with me		except		

			
paik	sen	šerāu	
thy	brother younger.		

12.        

sexa - sen ren - ā ben ārit

May they mention my name, not making

			
abu	em bah	nebu	maāt
cessation, ¹ before the lords of law.			

¹ I. e., unceasingly.

*is**ben**ar**em**neter**ui*

When not

I was working

*hab**- k**er**an**en - n**pertu*

thou didst send to bring for us grain,

*au**taik**hemt**her**tet - na**maadi*was thy wife¹ saying to me, 'Come', etc.

13.

*iu-k**en - n**tem**sexau.*

Come thou to ns not [having] thy memories

*k**iu-k**em**aru - k*

of evil, comethou in thy form.

*tem**xesef**su**em**at - f*

Not repelling him in his moment.

¹ I. e., Was it not when I was working that thou didst send me to fetch grain, [and as I was fetching it] thy wife said to me, 'Come'.



petra

On seeing



set

it



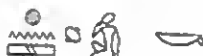
tem - k

do not thou



fet

saying,



zen - k

'Thou hast made to stink



ren - a

my name



en

before



kau



hra



nebt

men and women [and] every-body.'

- 14.
- am* *aq* *aq* *am* *per* *peru*

Not entered a comer in, not came out a comer out,



ari



hen-f



merer-f

did his majesty his will.



aha



en



hab



nef



en



sen



em



fet

He sent

to them, saying,



am



zetem




am





aba

Do not shut [your gates], do not

fight.


àm . k àri her em rel
 Do not make terror in men and women.



àm . f sâu erek er
 Let it not [be] that thou criest out against


setemet-k àm pu en ab
 what thou hearest, that there may not be a heart









beqbequ
 of cowardice (?).










àm-à ah-à en àu
 Not shall I suffer I overthrow






nest-à àmt uâa en Ra
 from my throne in the boat of Ra


âi
 the mighty one.

									
<i>ām</i>		<i>erfā</i>		<i>neken</i>		<i>er . ā</i>		<i>ām-</i>	
Do not		cause		injury		to me.		Do not	

						
<i>k</i>	<i>erfā</i>	<i>tep-ā</i>	<i>ermen</i>		<i>ām . ā</i>	
thou	cause	my head	to fall away		from me.	

							
<i>ām . k</i>		<i>āri</i>	<i>her</i>	<i>hri</i>	<i>nebt</i>	<i>āpu</i>	<i>her</i>
Do not thou perform [it] before people.						but only	

			
<i>hāu . k</i>			<i>tes-k</i>
thine own			self.

EXTRACTS FOR READING.

I. From an inscription of Pepi I.









[VIth dynasty.]

111.
ha Pepi pu ar seses - ou
 Hail Pepi this! Rise up thou,

112.
ālā uāb - k uāb
 stand up! Pure art thou, pure is








ka - k uāb ba-k uāb
 thy double, pure is thy soul, pure is

sejem - k i - nek mut-k i - nek
 thy power. Cometh to thee thy mother, cometh to thee

Nut senem urt s - uāb - s bu Pepi

Nut, the fashioner great, she purifieth thee, O Pepi






 113.
 


pu senem - s bu Pepi pu

this, she fashioneth thee Pepi this,

















xu ās ku-k ha Pepi pu

protecting when thou movest. Hail Pepi this,

uāb - t uāb ka - k uāb

pure art thou, pure is thy double, pure is










sexem - k ām xu uāb

thy power among the spirits, pure is














 114.
 









ba-k ām neteru ha Pepi pu

thy soul among the gods. Hail Pepi this,





āāb - nek gesu - k seseṣep-nek tep-k

are brought to thee thy bones, thou receivest thy head

zer *Seb* *iter-f* *tut* *art - k*

before Seb ; he destroyed the evil belonging to thee

Pepi *pu* *zer* *Tem*


Pepi this before Tem.

The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka*, *ba* and *sekhem*, were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man consisted of *khat* body, *ka* double, *ba* soul, *khaibit* shadow, *khu* spirit, *ib* heart, *sekhem* power, *ren* name, and *sahu* spiritual body. The reference to the bringing of the bones seems to refer to the dismemberment of bodies which took place in pre-dynastic times, and the mention of the receiving of the head refers to the decapitation of the dead which was practised in the earliest period of Egyptian history. Nut was the mother of the gods and Seb was her husband; Tem or Temu was the setting sun, and, in funeral texts, a god of the dead.


II. Funeral Stele of Panehesi.


(Brugsch, *Monuments de l'Égypte*, Plate 3.)


[XIXth dynasty.]

1. 
ianu Ra xeft hetep-f em
 Adoreth Ra when he setteth on


xut âmentet ent pet ân ud âger
 the horizon western of heaven the one perfect,


ân utlu en suten âpt Pa-nehesi
 the scribe of {the table of offerings} of the royal house, Pa-nehesi.


fet - f ânet - hrâ-k Ra âri
 [and] he saith :— Homage to thee, O Ra, maker

2. 
tememu Tem Heru-xuti neter ud
 of mortals, Temu-Harmachis, god one,



living upon right and truth, maker of things that are.



gemant

unenet

of {things which} [and] of animals,
shall be.



[and] of {men and } who come forth from his eye. Lord
 {women. }

men and
women.



of heaven, lord of earth, maker of beings terrestrial [and]



of { beings }
 { celestial, }

Neb-er-teher,

the bull


of



paut neteru
{ the company of }
{ the gods, }


suten
king

heret neb neteru
 of heaven, lord of the gods,




tu *hetep-k* *em* *ānꜥ* *āu* *sektet*

 [when] thou settest in life. The *sektet* boat




her *seāu* *āfet* *em* *ahi*

 is glad, the *āfet* boat is in joyful




hennu *nemā - sen* *nek* *Nu[t]*

 praising [as] they journey to thee. The goddess Nut




em *hetep* *qet - k* *hāā - ōā* *seḫer*

 is at peace, thy sailors are rejoicing; hath over-




en *ḫut* *k* *ḫefti - k*

 thrown thine eye thine enemy.



neḫem *reṯ* *ent* *Āpep* *hetep - k*

 Carried away are the leg[s] of *Āpep*. Thou settest,



nefer *āb - k* *āu* *em* *ḫut* *ent* *Manu.*

 glad is thy heart joyful in the horizon of *Manu.*



seḥef - k am en neter nefer neb

 Thou makest light there, god beautiful, lord




heh heq Aukert tā . k

 of eternity, prince of Aukert. Thou givest




seḥep en enti am xefti

 thy radiance upon those there, [thy] enemies




tekui . sen neferu-k em sen

 see thy beauties in their [abodes and]



em tephetu . sen aui . sen em

 in their habitations [and] their hands




auui en ka . k amentiu em


 adore thy double ; the beings in Amenti




hāātu emxet eref pest-k


 rejoice after thou hast shone


 en sen nebu *tuat* abu - sen
 upon them, the lords of the underworld their hearts


 nefem sehet - k Amentet maat - sen
 are glad [when] thou lightest up Amentet. Their eyes


 sesu en maa - k xentes
 open widely at the sight of thee, refreshed


 abu - sen maa - sen tu haā
 are their hearts [when] they see thee; rejoiceth

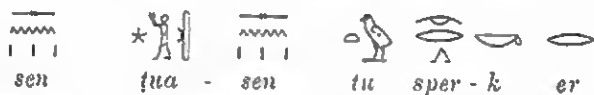

 tet - k her sen un meni mestu
 thy body through them. Without pain[are] the births


 neter haū - sen entek meses-
 of god [which are] their members; thou givest birth


 set er āu uben - k ter - k
 to them, all of them. Thou risest, thou destroyest



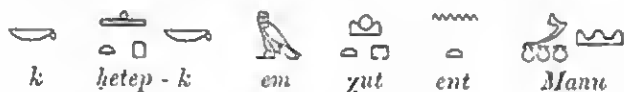
akeḥ - sen ḥetep - k er senefem ḥau-
their grief; thou settest to make glad their



sen tua - sen tu sper - k er
members; they praise thee [when] thou comest forth to



sen sešep - sen ḥāt ent uā-
them, they grasp the bow of thy boat.



Thou settest in the horizon of Manu,



nefer - tu em Rā hru neb ḥn - k
happy art thou as Rā day every. Grant thou



un ba - ā xenti - sen pest
that may be my soul along with them, may shine



xū - k ḥer senbet - ā maa-ā āten
thy rays upon my body, may I see the Disk

19.



xeft enen xu āgeru nu neter-xert

[being] opposite to those spirits perfect of the underworld



hemsiu



embah



Un-nefer

20.



āriu

who sit in the presenee of Un-nefer, and who make



mā



xeru



en



ka



en



Āusār



ān

... to the double of Osiris, the scribe



uthu



en



suten apt



Pa-nehesi

of the table of offerings of the royal house, Pa-nehesi.

21.



ān



sa - f



seānχ



ren - f

[Dedicated] by his son, who maketh to live his name,



ān



netert



ent




neb



taui

the scribe of the goddess (?) of the lord of the two lands,


 setep sa am het rat Ap-uat-mes maā-ḫeru
 { worker of } in the palace, Ap-uat-mes right of speech
 { magic¹ } (or triumphant).


III. Inscription of Anebni.


(Sharpe, *Egyptian Inscriptions*, Plate 56.)


[XVIIIth dynasty.]


1. 
 arit em heset netert nefert nebt

Made by the favour of the goddess beautiful, lady


 tui Ra-maāt-ka anḫ-u tef-u Ra
 of the two lands, Hātshepset living, established Ra







 mā fetta henā sen - s nefer neḥ
 like for ever, and her brother beautiful, the lord,


 ari ḫet Men-ḫeper-Ra tā anḫ Ra mā
 maker of things, Thothmes III., giver of life Ra like







¹ Literally, "protecting by means of the  which was an object used in performing magical ceremonies."

 3.      
fetta *suten* *fā* *hetep* *Amen* *neb* *nest*


for ever. May give a royal offering Amen, lord { of the }
 { thrones }

    
tauī *Ausār* *heq* *fetta* *Anpu*








of the two lands, [and] Osiris, prince of eternity, Anubis

 4.     
χent *neter* *het* *ām* *Ut* *neb*








dweller by the divine coffin, dweller in { the city of } lord
 { embalment, }

   
Ta-teser *fā - sen* *per-χeru* *menχ*










of Ta-teheser, may they give sepulchral meals, linen
 garments,

  5.     
sentrà merh *χet* *nebt* *nefert* *abt* *perert*

incense, wax, thing every beautiful, pure, what appeareth










    6.   
nebt *her* *χaut - sen* *em* *χert* *hru*

{ of every } upon altar their during the course of the day
 { kind }









7. 










ent rā neb surā mu her

of day every, the drinking of water at









8. 

betbet iter seset am en

the deepest part of the river, the breathing there of the

meht āq pert em Re-stau en

north wind, entrance and exit from Re-stau to the



















9. 











ka en uā āger hes en neter-f meru

double of the one perfect, favoured of his god, loving

10. 


















neb - f her menz - f ses

his lord by reason of his beneficence, following





11. 






neb-f er utut - f her set rest

his lord on his expeditions over the country south









12. 


mehtī suten sa mer zāu suten

[and] north, royal son, overseer of the weapons of the king,



Anebni



maâ-xeru



xer



neteru



paut

Anebni right of speech before the gods [and] the company



neteru

of the gods.

IV. Text from the CXXVth Chapter of the Book of the Dead.

[XVIIIth dynasty.]



ânet

Homage



hrâu-ben

to you,



neteru

O gods



âpu

these!



âu-â

I,



rex - kuâ - ten

even I know you.



rex - kuâ

I know



ren - ten

your names. Do not



enen



xer - â

cast me down



en

to your slaughtering knives,



sât - ten

do not



enen



sâr - ten

bring forward ye my wickedness before



bâ[n] - â

god



en



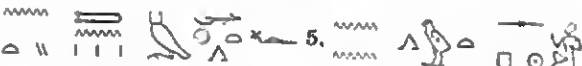
neter


god





pen

this



 enti hen em xet - f enen iu-tu sep - à
 whom ye follow him, let not come my moment



 her - ten fet - ten maât er - à embah
 before you. Declare ye right and truth for me before


 a Neb-er-ter her entet ari - ni
 the hand of Neb-er-tcher, because I have done


 maât em Ta-meri en sen - à
 right and truth in Ta-mera [Egypt]. Not have I cursed


 neter en iu sep - à anef hrâu-ten
 God, not hath come my moment. Homage to you,


 neteru am usext - ben ent maâti
 O gods who live in your hall of right and truth,


 ati ker em xat - sen anxiu
 without evil in their bodies, who live















em *maāt* *em* *Annu* *sāmiu*

in right and truth in Annu, who consume

em *haut* - *sen* 8. *em* *baḥ* *Heru*

their entrails in the presence of Horus























ām *āten* - *f* *nehem* - *ten-uā* *mā*

in his disk, deliver ye me from
































Baabi *ānḫ* *em* *beseku*

Baabi, who liveth upon the intestines












seru *hru* *pui* *en* *āpt* *āat*

of the princes, on day that of the judgment great

mā - *ten* 9. *i* - *kuā* *ḫer* - *ten* *enen*

by you ; I have come to you. Not

ūs fet - *ā* *enen* *ḫebent* - *ā* *en*

have I committed faults, not have I sinned, not



fu - à



enen



meteru - à



euen

have I done evil, not have I borne false witness, not



àri - nà



yet



eref



ânz - à



em

let be done to me anything therefore. I live in



maât



sâm - à



em



maât

right and truth, I feed upon right and truth



àb - à



àu



àri - nà



fefet



ret

my heart. I have done that which commanded men,



hereret



neteru



her-s



àu



se-hetep-nnà



neter

are satisfied the gods thereat. I have appeased God



em



mert



f



àu



erfā - nà



tau

by [doing] his will.

I have given bread



en



heget



nu



en



ābi


to the hungry, water

to


the thirsty,




hebs en haiu māxen
 clothes to the naked, and a boat




āui 12. āri - nā neter-hetepu en
 to the shipwrecked. I have made offerings to the




neteru perxeru en xu nehem-
 gods, and sacrificial meals to the spirits. Deliver




ten - uā ār ten xu - uā
 ye me then ye, protect me



ār ten enen smā - ten er - ā em baḥ
 then ye, not make accusation ye against me before










neter āa 13. nuk āb re ab āaiu
 the god great. I am pure of mouth, pure of hands.








teṭ - tu - nef iui sep sen ān maaiu
 Is said to him, Come, twice, by those who see





 *su*  *her*  *entet*  *setem* - *nā*  *fefet*  *tui*
him, because I have heard speech that





 *fefet*  *en*  *āu*  *henā* 14.  *māu*  *em*
spoken by the Donkey with the Cat in

 *per*  *Hept-re*  *metern* - *ā*  *em*
the house of Hept-re. I have borne testimony

 *her* - *f*  *tā* - *f*  *tentu*  *āu*  *maa* - *nā*
before him, he hath given the decision. I have seen

 *peseš*  *āšet*  *em* 15.  *zennu*
the division of the persea trees within

 *Re-stau*  *nuk*  *semin* - *ā*  *em* *bah*
Re-stau. I, I offer up prayers in the presence of

 *neteru*  *rex*  *zert*  *zat* - *sen*
the gods knowing what concerneth their persons.



i - na



da



er



semeter

I have come advancing to make a declaration of



maât



er



erfât

16.



âusu



er

right and truth, to place the balance upon



ahâu - f



em



xennu



kaâu

its supports within the amaranthine bushes.



â



ga



her



âat - f



neb

Hail exalted upon his standard, lord



atefu



âri



ren - f



em



neb

of the atef crown, making his name as the lord



nifu



nehem



kuâ



mâ



naik

of winds, deliver me from thy



en



âputat



ufeſiu



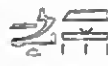

messengers who make to happen











Qemesu *sexeperiu* *âterit*
dire deeds, who make to arise calamities,







18. *ât* *famet* *ent hrâu-sen*
without covering upon their faces,



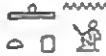


 *her entet*  *âri - nâ*  *maât*  *neb*
because I have done right and truth. O lord of

 *maât*  *ab - kuâ*  *hati - â*  *em*
right and truth, I am pure, my breast is

 *abu*  *pehi - â* 19.  *turâ*  *her-ab-â*
washed, my hinder parts are cleansed, my interior

 *em*  *sešefit*  *maât*  *enen*
[bath been] in the pool of right and truth, not [is]



 *ât*  *âm - â*  *êu*  *ab - nâ*  *em*
a member in me lacking. I have been purified in







sešefit *reset* *hetep-nā* *em* *Hemt*
 the pool southern, I have rested in Hemet,
















mehetet *em* *sehet* *sanehemu*
 to the north of the field of the grasshoppers ;



abet *geti* *am-s* *em* *unnut*
 bathe the divine sailors in it at the season of












kerh *en* *senāu* *āb* *en* *neteru*
 night to gratify (?) the heart of the gods














em xet *seš-ā* *her-s* *em* *kerh*
 after I have passed over it by night and










em hru *tāu* *iut-f* *ān-sen* *er-ā*
 by day. They grant his coming, they say to me,






nimā *trā* *tu* *ān-sen* *er-ā*
 Who then art thou? say they to me.



pu trā ren - k an - sen er - ā

What then is thy name? say they to me.

nuk ruť xeri en

I grow among

hait āmi

the flowers dwelling in










baaq ren - ā ses-nek

the olive tree is my name. Pass on thou forthwith,






her mā












an - sen er - ā

say they unto me. I have passed by the town












ses-nā her nut







mehtet baat peti trā maa - nek

north of the bushes. What then didst thou see

ām xenť pu henā mesťet peti trā

there? The leg and the thigh. What then

ān-k en sen āu maa - nā āhehi

didst thou say to them? I saw rejoicing

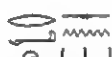




























em ennu tairu Fenxu peti trā
 in those lands of the Fenkhu. What then



 24. 













erfāt-sen nek besu pu en sebet
 did give they to thee? A flame it was of fire,









henā uat en behent peti trā
 together with a tablet of crystal. What then


āri - nek eres āu qeres - nā set her
 didst thou do therewith? I buried them by















uteb en maāti em xet xani
 the furrow of Maāti with the things of the night.



 25. 






peti trā gem - nek ām her uteb
 What then didst thou find there by the furrow



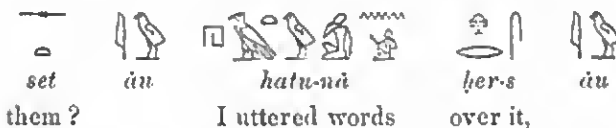
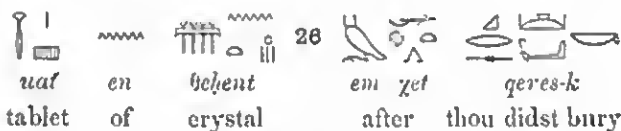
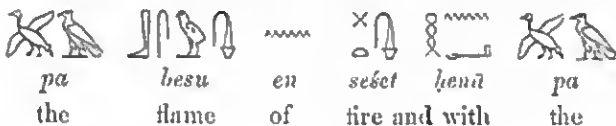
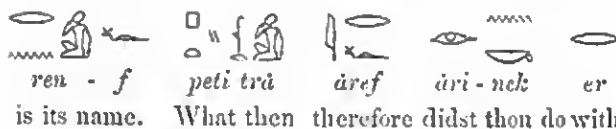
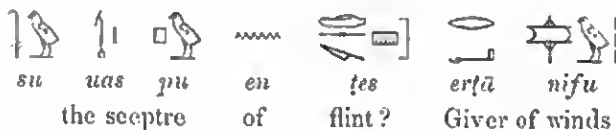







en maāti uas pu en tes āu
 of Maāti? A sceptre of flint(?);

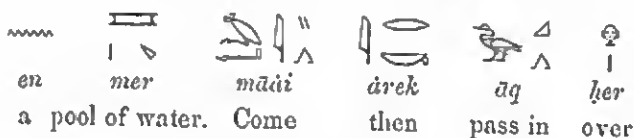


maketh to prevail thee it. What then is [the name of]

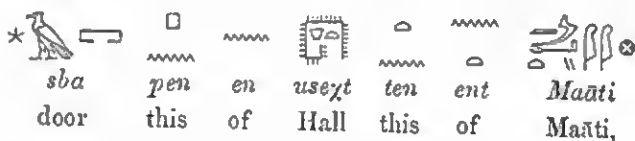




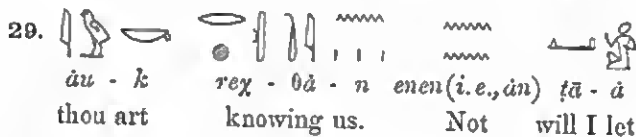
I made use of the tablet in creating



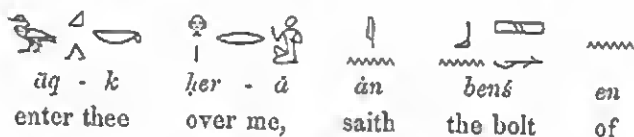
a pool of water. Come then pass in over



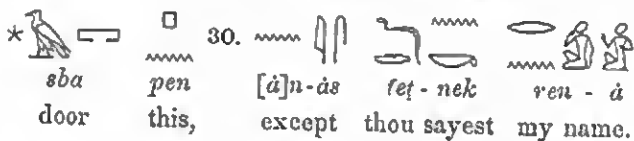
door this of Hall this of Maati,



thou art knowing us. Not will I let




enter thee over me, saith the bolt of





door this, except thou sayest my name.





Weight of the place of right and truth is thy name.



 an fā - à āq - k her - à an
 Not will let I enter thee by me, saith

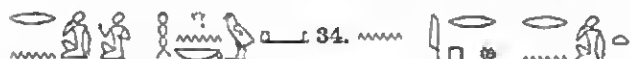

 ārit unem ent sba pen
 the post right of door this,


 [ā]n-ās fet - nek ren - à henku - nef
 except thou sayest my name. He weigheth


 fat maāt ren-t enen (i.e., an)
 the labours of right and truth is thy name. Not


 fā - à āq - k her-à an ārit
 will I let enter thee by me, saith the post


 ābet ent sba pen [ā]n-ās fet - nek
 left of door this, except thou sayest


 ren - à henku en ārp ren - t
 my name. Judge of wine is thy name.

enen (i.e., an) *fä - ä ses - k her - ä an sati*

Not will I let pass thee over me, saith the threshold

(sic)

 en *sba pen [ä]n-äs fet - nek ren - ä*
 of door this, except thou sayest my name.


äna en Seb ren - k enen (i.e., an)
 Ox of Seb is thy name. Not


un - ä nek an qert ent
 will I open to thee, saith the bolt-socket of


sba pen [ä]n-äs fet - nek ren - ä
 door this, except thou sayest my name.


sah en mut - f ren - t
 Flesh of his mother is thy name.


enen (i.e., an) *un - ä nek an pait*
 Not will I open to thee, saith the lock



 en sha pen [ā]n ās tet - nek ren - ā
 of door this, except thou sayest my name.


 ānxyet ufat ent Sebek neb
 Liveth the utchat of Sebek, the lord of







 Baxau ren-t eneu (ān) un - ā
 Bakhau, is thy name. Not will I open


 nek enen (ān) fā - ā āq - k her - ā ān
 to thee, not will I let pass thee over me, saith


 āri āā en sha pen [ā]n ās
 the dweller at the door of door this, except








 tet - nek ren - ā qebt Šu erfā-nef
 thou tellest my name. Arm of Shu that placeth itself


 em sau Ausār 39. ren - k enen (ān)
 for the protection of Osiris is thy name. Not





fā · n seš · k her · n ân heptu

will we allow to pass thee by us, say the posts






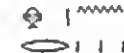
en sba pen [ân]âs teṭ · nek ren · n

of door this, except thou sayest our names.






nexeṇu nu Rennut ren · ten

Serpent children of Rennut are your names.






âu · k 40. reḫ · ōâ · n seš ârek her · n

Thou knowest us, pass then by us.







enen (ân) xeṇṭ · k her · â ân satî

Not shalt tread thou upon me, saith the floor






en useḫt ten [ân]âs teṭ · k





of hall this, except thou sayest

ren · â her mā âref âu · â kert

my name. I am silent,









 41. 

ab - kuà her entel [à]n rex - n
 I am pure, because not do we know

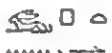







ref - k xen - k her - n am - sen
 thy two legs thou treadest upon us with them;














tes arek na set besu em bah
 tell then to me them. Traveller before






Amsu ren en ref - à unemi
 Amsu is the name of my leg right.




 42. 
unpet ent Nebt-het ren en ref - à
 Grief of Nephthys is the name of my leg






abi xen arek her - n au - k
 left. Tread then upon us, thou





rex - ba - n enen (an) semà - à tu an
 knowest us. Not will I question thee, saith



ari



āā



en



usext



ten



[ā]n

the guardian of the door of hall this, except



tef - nek



ren - ā



sa



ābu



43.



tār

thou sayest my name. Discerner of hearts, searcher of



xat



ren - k



semā - ā



tu



āref

reins, is thy name. I will question thee then.



nimā



en



neter



āmi



unnut - f

Who is the god dwelling in his hour?



tef - k



set



en



māau



tau

Speak thou it. The recorder of the two lands.



peti trā



su



māau



44.



tau

Who then is he the recorder of the two lands?



Tehuti



pu



māu



ān



Tehuti



i - nek

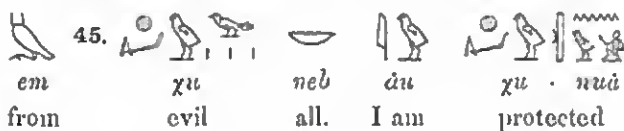
Thoth it is. Come, saith Thoth, come thou



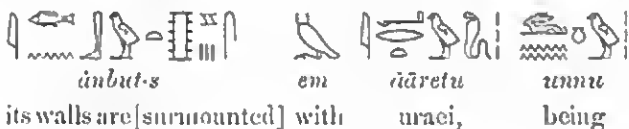
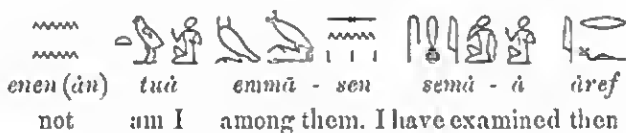
hither (?). I come advancing to the examination.




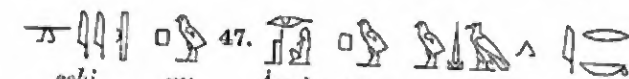
What then is thy condition ? I, I am pure

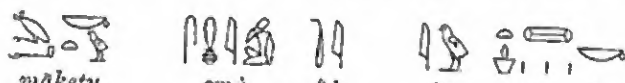


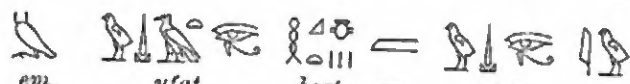
from the baleful acts of those who live in their days,






 satu - f em ennu ui
 his paths in that same lake?


 sebi pu 47. Ausâr pu uta ârek
 The traverser Osiris is. Come forward then,

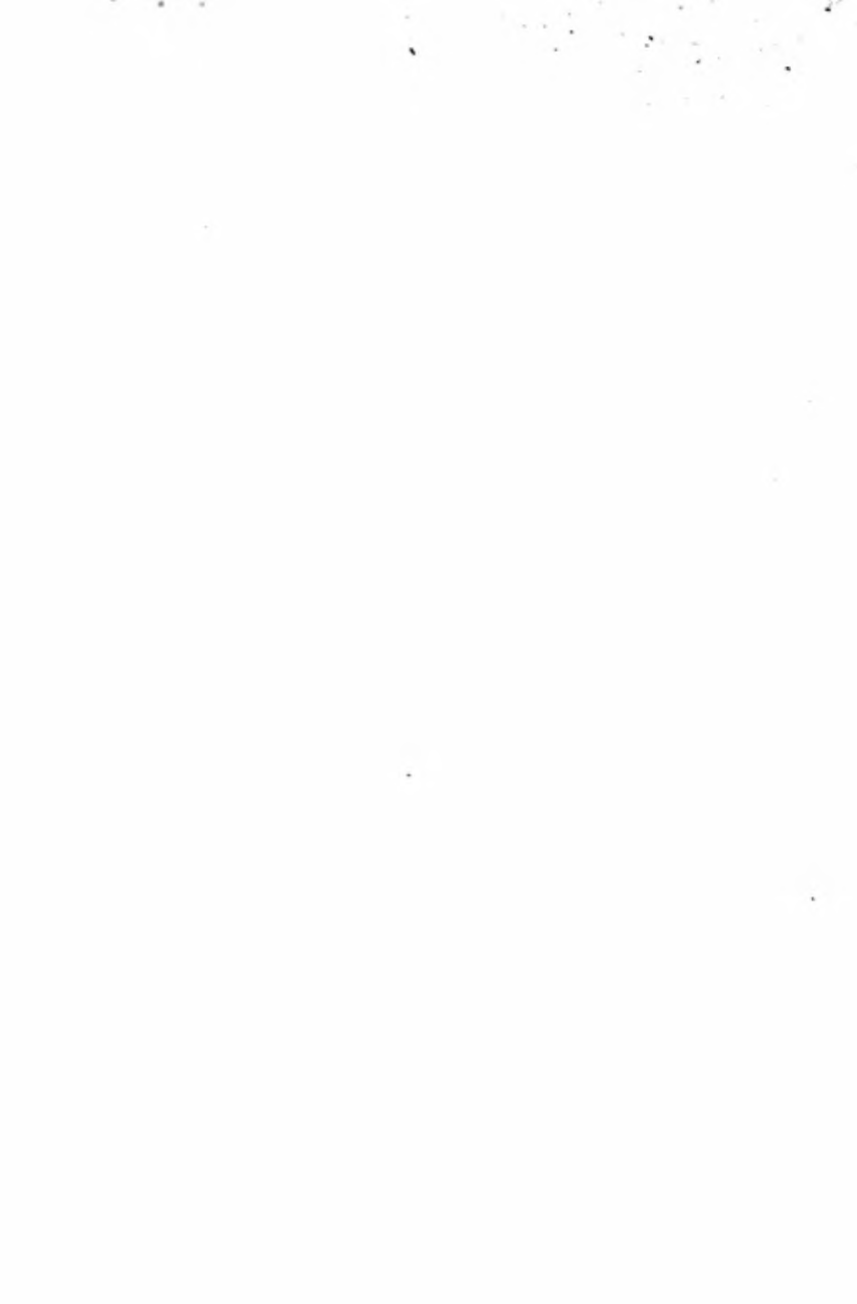

 mâketu smâ - ôâ âu tau - k
 verily thou hast been examined; is thy bread


 em ulat heqt em ulat âu
 from the utchat, and [thy] beer from the utchat, are


 per - tu nek xeru tep ta
 brought out to thee sepulchral offerings upon earth


 em ulat su er - â
 from the utchat. Hath decreed it he for me.





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